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Rashi on Proverbs

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-Sefaria vocalized edition

-https://www.sefaria.org/

Rashi on Proverbs

Chapter 1

Verse 1

the Parables. All his words are parables and similes; the parable of the Torah is a virtuous woman, and the parable of the idolaters is a harlot.

Verse 2

To know wisdom and morality. The Proverbs said to the wise, "To know the wisdom and morality of the people, that they may be workers: in the Torah, which is wisdom and morality and understanding."

Verse 3

Righteousness, and judgment, and righteousness. Righteousness, righteousness from his wealth. And judgment, to judge truly. And righteousness, is the interpretation and judgment. :A path is divided and a path is equal to this

Verse 4

To give to the young men a heap. Proverbs If the teacher says to buy in the cattle the young men a heap, to a young man knowledge, and also: To a young man who is wiser than all to learn that he has not yet learned a lesson

:Initiative. Considers advice.

Verse 5

:A wise man will listen. The rulers have praised.

:And Joseph. For his wisdom:

To take. To learn:

Wisdom. This is in the hearing room.

:And a wise man. He adds to the knowledge of the wise, who knows how to understand a matter from the heart, and he adds to his hearing.

Verse 6

To understand a parable and a proverb. Give them a heart to understand the two paths: the parable and the proverb. They will understand and not turn away from the proverb from their heart, for it is also a sign to understand. What is the parable for the proverb? Concerning the work of a foreigner, it was said, “When He said, ‘Deliver yourself from a strange woman’ and ‘a foreign woman’ (Proverbs 2:16), the son of a woman and a warning from a woman (Proverbs 1:1).” And even the advice that Mishloh issued in the

language of 'woman': whore: words of sages and their riddles. Requesting lists: a complete and incomplete reading, Allusion, simile and riddle

Verse 7

:The fear of the Lord is the beginning of knowledge. So far, I have explained to you what this book of Solomon did, and you have heard from the beginning of the book, The fear of the Lord is the beginning of knowledge. It is the beginning of the beginning of knowledge, and it will be your beginning of knowledge. Before your wisdom, let them fear your Creator, and He will give it to your heart to act wisely and with knowledge, as the fools do, and the wise do.

Those who do not fear the Lord despise wisdom.

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Verse 8

:Hear, my son, the instruction of your father. What the Holy One gave you, blessed be He, was given to Moses in writing and also by word of mouth.
Your mother. Your nation, the assembly of Israel, as it is said: "What brought your mother?" (Ezekiel 19:2). And these are the words of the scribes, who renewed and added to and made arguments for the Torah.

Verse 9

The company of grace. They are a chain of grace for your head, as it is said: The law and the commandment shall be for your head, the company of grace, and they shall be as gold chains of my testimony.
And for the sake of doing good deeds, call the neck in many languages :To your throat. To your face,

Verse 10

:Sinners. Sinners: Do
not come. Do not repent to them.

Verse 11

: We have laid wait for blood. To shed
blood: We have been slain. To speak "from the west" (Joshua
8:9) : We have been slain for my sake freely. The inscription says that you have slain for my sake – freely it is

Verse 12

:Swallowed by them. Mammals when they are alive
:Asking. The one who swallows the whole body whole
And the innocent. It is not the tongue of the righteous, but the tongue of the righteous: they are swallowed up when they are righteous, as Adam is brought down: into the midst of the fire when he is righteous. As it is said: In their youth they were stoned, and their wealth was taken away.

Verse 13

Verse 14

It will be in shares: Your fate will fall within it. If you wish, you will share it, or if you wish, it will be for
all of us. Together: One pocket

Verse 15

Verse 16

:They will run to evil. They run to their own evil, and they do not know how to give heart to the word.

Verse 17

How freely the net is spread. How freely the birds see the grains and little ones spread upon the net, it is free: in their eyes, for they know not whereon it is sown, and they come down and eat it.

Verse 18

:And they shall lie in wait for their blood. And the hunters shall lie in wait for the blood of birds.

Verse 19

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And he shall be a comforter, and he shall be a reward (Proverbs 17:17), and he shall take his life in his own hands. His own life, which his hands have made in the wealth that he has stolen from his friend.

Verse 20

Wisdom outside its borders. The mountains of wisdom of the Torah outside its borders, its strength to remember them, to be a barrier to them. And what are its borders? In the houses
of my teachings: wide. In a place where they are wide. Thus taught Rabbi Tanhuma (Tanhuma, in my commandments 4)

Verse 21

At the head of the homies she will be read. In the place where she is heard and preached, there she will read and say the subject of the shelemata: Until the time of the fatim and the go'
:In the doorways of the gates. They are the place where the elders sit.

Verse 22

temptations into the hands of :Patim. Those who put
instigators and those who love temptations. You have tempted there is a word for "intrigue" (Proverbs 9:13), as is "my" (Numbers 19:17), "my mouth" (Leviticus 22:21), (Seni 31) "my mouth" (Numbers 23:3)

Verse 23

Verse 24

I inclined my hand. To signal to them to turn away from me, as Adam signals to his friend with his hand and inclines his hand toward him, to turn away from him:

Verse 25

ÿÿÿÿÿÿÿÿÿÿÿÿÿ :And it shall be
fulfilled. To magnify you in the world. :All my advice. My advice

Verse 26

Verse 27

:As a cloud, the rising sun.
:Storm. Tourbillon: Come. Come

Verse 28

:They will blacken me. They will seek me.

Verse 29

Verse 30

Verse 31

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The fruits of their ways. The fruits that they eat in their lives in the tribulations that afflict them, and their horn is reserved for them: in their hell.

Verse 32

: A person whose heart is spinning.
And the wealth of the foolish will be lost. According to me, the wicked, who are prosperous, are stuck in their wickedness and are not: Khozarin

Verse 33

:He will dwell in safety. In this world: And
they will be happy. In the world to come
:From the fear of evil. The land of Gehenna: And
they will be quiet. And they will be quiet and silent, and they will be quiet for the tongue to be ready to open.

Chapter 2

Verse 1

: My son, if you take my words. My son, if you take my words, you will be

Verse 2

:To pay attention to wisdom. To engage in the Torah

Verse 3

Verse 4

Verse 5

Then you will understand the fear of the Lord. Moses referred to the matter of Shelmaah, who said, "If Labina were to call :

Verse 6

For the Lord will give wisdom. Is it not to the extent that it is great, that the mountains have been given from the mouth of the Holy One? Blessed is he, therefore it is: you must buy it.

Verse 7

The north will be for the righteous, and the south will be for the righteous. The holy tomb, blessed be yours, is your refuge (Tanhuma, go, go, you) for ten and six generations, until it is given to the generation of the wilderness.
: A shield for those who are innocent. (It will be a shield for those who are innocent), as if to say: And there will be a shield for you

Verse 8

They will be saved from judgment, and the way of his saints will be preserved. They will not be Hand To protect the peace of judgment. For disappointed.

Verse 9

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Verse 10

Verse 11

:The plan will protect you. The Torah will protect you.

Verse 12

A man speaks perverse things. They are the Epicureans who deceive Israel of their faith and pervert the Torah: to the detriment of the

Verse 13

Verse 14

Verse 15

And they are lost in their ways. Every tongue is lost in its crookedness, for in every place it is a crooked tongue (Proverbs 4:24), and a crooked tongue is a crooked tongue, as it is said, "And they are crooked in their ways" (Isaiah 44:16). And they are lost in their ways. They are
crooked in their corrupt ways.

Verse 16

It will be said that he did not speak of a strange woman. From the church of Epicurus and this is the virtue. And not and not from another transgression? The view of the day, for what is the praise of the Torah that said here to save you from a strange woman: is not this virtue, which is the unloading of the burden of all the burdens

Verse 17

Verse 18

When death descends into your house. It is turned to save you and your body, when you come to your house, it will anoint and smooth it: like a slope descending into death. And the law will keep you from falling. This is a great word for you: healers. We wander from the path of goodness and are abandoned from where we stand, until we fall into our own pits.

Verse 19

:They will not return. It will be difficult for them to leave and return to their homeland.

Verse 20

For your sake, go. It is called the place of refuge, to save you from your evil way, for the sake of the One who leads you in your good path.

Verse 21

:For the upright shall dwell in the land. For the world to come
:They will be left in it. When the wicked go down to their graves

Chapter 3

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Verse 1

Verse 2

:Long life and health and peace will be added to you. My laws and my commandments

Verse 3

Verse 4

Verse 5

Trust in the Lord. And he will scatter your enemies, so that you may seek much to learn from him, and may your understanding not fail you.

Verse 6

Verse 7

:Be wise in your own eyes. Be a Moses in the words of your wise men.

Verse 8

To your wisdom. Your wisdom is like "your wisdom" (Song of Songs 7:3), and this is what Tiburech is. :Healing will be:
As it is said, “The mind of his mighty ones will be quenched” (Job 21:24) and drink for your thirst. It is the mind, as it were.

Verse 9

(Do not be afraid of your wealth, but of your shame) :Of your wealth. Of all that we have given you, even the voice of an
Arab. :And you shall begin. To him be offerings and tithes

Verse 10

Verse 11

The Lord disciplines my son, do not be discouraged. If they bring you trouble, they will be kind to you (Tanhuma, Jethro:16) and you will
not be disappointed. From the phrase "I have cut off my life" (Genesis 27:50)

Verse 12

And the pain of a son who desires. Who desires his son to do him good and appease him after he has beaten him on the Sabbath, so he will guarantee you:
The good comes after the beating

Verse 13

:Blessed is the man that findeth wisdom, and the man that getteth understanding. Solomon is wise, until his mouth uttereth it.

Verse 14

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How much better is trade than the trade of money. Every exchange that a man makes in trade, one takes this and another takes that. But he said to his companion, "Give me two of your bones, and I will give you two of my bones," so they both stood together, one and the other.
:A groove. What kind of gold is it?

Verse 15

:And all your desires. All your delights.
:They will not be equal in it. They will not be equal in it and their blood in their blood.

Verse 16

On the right. To those who dwell in it and who drink from it for its name, length of days, and all who dwell in it are riches and honor. :And to those who drink from it, who drink from it for its name, from every place are riches and honor. (Shabbat Seg.)

Verse 17

Verse 18

"And he shall hold fast to it" (Exodus 4:4) :To those who hold fast to it. To those who hold fast to it, as it is said, "And he shall stretch
All the words in this book are for the tongue to hold fast - that he holds fast to it out his hand, and shall strike it with a rod." Those who approach it, and so

Verse 19

And later, the Lord in wisdom founded the earth. By the mouth of the Torah, and there was Torah, and there was understanding, and there was knowledge. The world was created by them, therefore

Verse 20

: ÿÿÿÿÿÿÿ Like Yatipu

Verse 21

They will bend before your eyes to remove them from before you. :Let them not depart from your sight. Let them not

Verse 22

:And it shall be life unto thy soul. For the mountains are a tree of
life: and grace unto thy throat. For the mountains of this praise are the saying of the Lord, "And gifts unto thy throat" (Proverbs 1:9).

Verse 23

You shall not be cut off. To speak as a fool, I will look for Balaam, and thus "you shall be cut off before your face" (Psalm 13:12), and thus: "before your feet shall be cut off" (Jeremiah 13:16), and thus: "and a pregnant woman shall be cut off" (Exodus 21:22)

Verse 24

And your years will be pleasant when you are old, and you will not be afraid of the fear of death. And your year is guaranteed. :And you lay down

Verse 25

And it shall be a curse. When it shall come upon the wicked.

Verse 26

For the Lord will be in your midst. In your safety. Another thing: In words that you were like a fool in a dream. Thus I found out: Jerusalem (Pah 1:1)

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Verse 27

:Do not withhold good from those who do it. If you see your friend wanting to do good to the poor, do not withhold it from him
by being your friend. To encourage him. Another thing: Do not withhold good from those who do it, do not withhold righteousness from:
My advice, in the presence of God, you are at hand to do righteousness, for a day will come when God is not at hand.

Verse 28

:And therefore thou shalt not say to thy
neighbor. For my sake, and I will sit with thee. What shall I give him? And many of them interpreted it (Baba Metzia 12:): To go and
return; for "hired: hired" (Deuteronomy 15:18)

Verse 29

Preparing a –Do not slander your neighbor. Do not consider. And he does not move from hearing slander: what is the way of the slanderer?
place: At the time of sowing, even the one who thinks badly prepares a place of wounds in his heart, so that he may stand and do it.

Verse 30

:Do not quarrel with Adam. To complain about him if
he has not done you wrong. Which goes beyond the commandment written in the Torah, "And you shall love your neighbor as
yourself" (Leviticus 19:18). And since he is evil, I will begin to hate him.

Verse 31

:Do not envy a man of five. To do as he does, if you see him prospering.

Verse 32

:For the Lord abhors deceit. His ways are perverse.
:And with the upright, his secret. And with the upright, his secret.

Verse 33

Verse 34

:If they are mockers. Adam will be mocked after them, in the end he too will be mocked with them:
and to the humble he will give grace. If he is a friend to the humble, in the end his deeds will give him grace in the eyes of his people.

Verse 35

:The honor of the wise will be theirs, and the shame of the foolish will be theirs. For his own sake he will spread shame, for his own sake he will share it.

Chapter 4

Verse 1

Children, listen to the instruction of your father. Blessed is the Holy One.

Verse 2

:I have given you. The prophet prophesies and speaks in the name of the Holy One. Blessed is He, and exalted is He in His arms.

Verse 3

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For I was my father's son. If it were said: Solomon was a hater of the Hebrews, who boasted of robbery and the plunder of the cities, a
he was thing that Adam's soul longed for, so it would have been said: For I was his son, and his body was one, and his body was one. For
a lover of my name, he would have remained.

Verse 4

And he will shoot me. Then he will rebuke me and tell me, "My words will be in your heart." And if I were to be rebuked in these words, therefore I warn you of them all (Rabbi Yosef read). Another thing: As I was a son to my father, the prophet says: I was a son to the Holy One, blessed be He, whose Spirit was upon me. And it is clear that the Holy One called him "father and son" (2 Samuel 7:14): "He was Solomon's son, Who said, "I will be your only son and your only daughter before my mother. Truly, I am chosen and beloved as your only son and your only daughter, and my father will teach me."

Verse 5

Verse 6

:Don't leave her and go to her. Love her.

Verse 7

The beginning of wisdom is to buy wisdom. Begin your wisdom with a lesson from others, buy yourself a reputation from the mouth of many, and later:
So with all your acquisitions buy understanding, you will understand it from your own strength to discern the tastes, a word from your own mouth

Verse 8

– A curl. He searched, he returned to her to examine her carefully. Like “a reaper of curls” (Jeremiah 6:9), he returned and went through the vineyard and put out his hand to seek the fruit of the vine. And in the language of the wise (Tanhuma, and he sat down:8): curling his hair

Verse 9

ÿ:Give your head a crown of grace. A crown of grace, as in "Let grace be your crown" (Proverbs 1:9)

Verse 10

: Hear, my son, and receive my words, and be thou obedient.

Verse 11

Verse 12

:Your steps will not be smooth. He who does not keep his feet straight is about to fall.

Verse 13

Hold fast to morality, not to be burned. Hold fast to the Torah, as it says, “And I will strengthen your hand in it” (Genesis 21:18), and “And he will stretch out his hand and strengthen it” (Exodus 4:4).

Verse 14

And God will guide you, as He says, "I will hold my feet in the hand of the Lord" (Job 23:11), And may you be blessed. In the days of evil, may you not come.
and so "a wise man will understand the hand of the Lord" (Proverbs 14:15).

Verse 15

:Pharaoh. Ignore him.

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:A lie from above. Sur

Verse 16

:Because they will not sleep. They will not be able to sleep.

Verse 17

Verse 18

:And the righteous shall shine as the morning light. Which goeth forth and shineth from the pillar of darkness.
:Until the middle of the day. Until the middle of the day, which is the end of the day

Verse 19

The way of the wicked is as darkness; they know not at what they stumble. A calamity shall come upon them suddenly, and they shall not know from whence it comes.

Verse 20

: My children, according to the words of the Kashishba and Go'

Verse 21

Verse 22

:To their ends. To the tongue of the one who comes out

Verse 23

Of all things that the Torah says, keep your heart (from transgressing against it), between a minor transgression and a serious transgression.
For from him shall life come forth. For from him that is easy shall life come unto thee, and a great reward if thou dost it. Thus saith the Rabbi, "Tanhuma" (Tanhuma, for thou shalt come forth)

Verse 24

:Remove from your mouth a stubbornness. Do not do anything that the Hebrews will slander and turn their mouths against you.
A crooked tongue, as in "You have made me crooked" (Job 9:20). And in the second (Holy No.): "We have crooked and crooked lips." Crooked lips, so that the wicked will
not open their mouths against you.

Verse 25

:Your eyes will look to the righteous. They will be wise in the truth and the upright in the right, they
you will be wise in the right, to make your paths straight: they will be upright against you. Against

Verse 26

And reward her transgression as against her corruption The heel of your foot is flat. The weight of your path: the loss of a commandment is like a reward, (Avot: 2:1), and then all your ways will be established.

Verse 27

:To the right and to the left. From the good weight

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Chapter 5

Verse 1

: My son, by my wisdom, the beauty and the body

Verse 2

Verse 3

:When a woman is a prostitute. To speak "sweetly" (Proverbs 24:13) :The
lips of a prostitute. Epicurus: And a
portion of oil is a secret. To speak "sweetly" (Job 12:11)

Verse 4

Verse 5

Her feet go down to death, her steps are drawn to Sheol. Her tongue is near.

Verse 6

Thus the wise men taught (Deuteronomy 6:2): The holy scroll, blessed be it, is a slanderer. The drunkard of the A life lived before
be greatly not drunk will Adam will fear a commandment given commandments and does not interpret it, so that he who is death
troubled by it and will cling to it, and the rest of the commandments will be put to shame. And this is his solution: So that the Torah
offerings are not slandered, let this one take and that one To rest, therefore, they have departed from her ways. The holy cause, blessed
be thy paths, and This is a Midrash Haggadah (Tanchuma, Akeb 2). However, according to the order of the readings that follow it,
thou hast not known them. Far from her, thy ways are seen, that thou hast not yet ceased in the matter of the harlot, and now let us
interpret: A life of life is before a woman. But thou shalt not weigh a life of life in her sight. Zara, saying: What is this or that? What are the tricks:
The prostitute is tempted to ask, and she does not know how to be careful until she is tempted and deceived.

Verse 7

And I will give you children who will listen to me and not depart from the words of my mouth.

Verse 8

Verse 9

You will turn your heart to other gods, to give them your praise and glory: and your years :Pen: Give to others, thank you. Pen
will be cruel. To the kingdom of hell.

Verse 10

For foreigners will boast in your strength. The prophets of Baal, the proud, are rich in their lies and their divination (Jeremiah
23:30).

And you were troubled by it. :And I will grieve you. Your grief and your sorrow, that you grieved
:My foreigner's house. My house of the workers of the scrolls

Verse 11

:And you will roar behind you. You will roar behind you.

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Verse 12

Verse 13

Verse 14

As if I were a little bit of a fool. As if there were a gap between me and Gehenna, (as if to say: In the path of a little bit of a fool I would be a fool, because I had not listened to the voice of my teachers; for if I had listened to them, this would not have happened to me. Rabbi Yosef: Read)

Verse 15

To you, the Holy One, blessed be your portion, is the Torah of Moses: :Drink water from your well. From a well that is given. blessed. Gathered waters
And flowing from within you in your land. Living waters. As if to say: It began as waters gathered together, and in the end they were clear: and they were made whole.

Verse 16

:Your eyes will be opened wide. Finally, it will be filled with disciples, and many teachers will teach the Torah, and you will go out to the city with many people. The city will be filled with the streams of your waters.

Verse 17

You alone will be honored among them, and no one else will share your people. According to what was said to Ma'alah, "Look at you It will be yours alone. You alone; and from within you, so shall it be." :Strangers will sit as your strength, saying, "Here it will be for you."

Verse 18

:May your heart be filled with joy and gladness from the wife of your youth. This is the law that you have been taught from your youth.

Verse 19

You will always be confused. I saw in the words of Rabbi Moshe the preacher: You will be confused. You will always be busy, and it will be like an Arab tongue. To seek business; and I will not know where you have gone. And many of them – and he saw it, as he interpreted 'to seek error' (Eruvin 55): To speak 'mistake' as he heard it: When your love passes, you become a mirror in the midst of your affairs, they said about him to Rabbi Eliezer ben Pedat, who was a market-goer, because he was a watchman over your net. Nahash His waist is girded with a veil, and his tongue is thrown on the upper garment. Once, Adam came to :

Verse 20

Verse 21

For the eyes of the Lord are upon the ways of man, and he maketh a man to stumble. – He weigheth his ways, and knoweth how much is iniquity, and how much is righteousness: in his hand is righteousness.

Verse 22

:His iniquities will catch him. As he will catch him, so will he be
hanged, for the one who is hanged will be supported by the rope with which he is hung And he will be supported by the ropes of his sin.

Verse 23

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:He will die without morality. On a path that has not been taken with morality.

Chapter 6

Verse 1

My son, if you are a guarantor. The guarantors of wealth, as he hears, are his servants. (Baba Batra Keag:)

Verse 2

:You have been struck with the words of your mouth. You have dared to speak to strangers (Yoma Paz.)

Verse 3

:Go and rest. The rest he has left in his hand, to pay for them he has left his money.
And your neighbor will be proud. And if he is not your friend, but you have struck him with the words of your mouth to speak harshly, he will often send you his neighbors to ask him for another word: My
son, if you have been surety for your neighbor. After you have become a raven to the Holy One, blessed be He who is your friend, as it is written, "This is my uncle and this is my companion" (Song of Songs 5:16), and you have accepted me in the Sinai and in the plains of Moab: in the covenant and in the oath to keep His commandments.
And you will cling to Epicureanism to follow in their ways. You have made a covenant with your neighbor. You have turned and turned away from his ways. You have broken the words of your mouth. You have made a covenant with strangers.
:Do this, my son, and you will be saved. Woe to you, and you came with your friend's arm into my bosom, and you received his divinity upon you.
:You have fallen. He bowed before him like a fallen and crushed ascetic.
And your neighbors will be great. Many neighbors will bow down to you before him. And so it is required in the Midrash of Tehillim

Verse 4

Verse 5

:He was rescued like a captive from the hand. Hurry and flee from there like a captive who escapes from the hand of Adam.

Verse 6

And you will be wise. : –Go to the anthill, you lazy and lazy. And be wise.

Verse 7

lips. Which has no officer. He will arrest her and hasten her and get her out of the way if she steals something from her friend, and even: on my

Verse 8

And a sister does not steal from her friend. Prepare in the summer for bread, store it in the harvest, eat it. A food, every one

Verse 9

Verse 10

:Embracing hands. The sleeper embraces his hands, Abraatzer Balaaz

Verse 11

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M And your head will come as you go. If you do so, your loss will come, and the matter that you have been the head of will come to you from hand to hand, as anger.
:The one who hastens to go; and the one who hastens to go will come
and be filled with a proverb about the one who rushes to deal as a man from a defense. The one who comes rushes to defend against his master. The source of the call to him – principle:
In the Torah

Verse 12

:He who walks with a stubborn mouth. He who walks with a crooked lip

Verse 13

:Winking with his eyes. Hints of deceit
:He rubs his feet. As if to say: He rubs this against that,
and this falls on his foot, and he is touched by his fingers. All of them are from the tongue of symbols, this is a fall upon the eye and the root – and it speaks of the evils that incite the Hebrews to labor, and this is a fall upon the heart. :Gululim

Verse 14

:He will send judgment. Between Adam and his Creator

Verse 15

:Pitum. And he shall open his tongue, and shall not know the calamity that is near to fall upon him.

Verse 16

:Six things the Lord hates, and seven things he abhors. His soul abhors, as it were: even the seventh is with them.

Verse 17

Verse 18

Verse 19

:Yafiÿ.ÿ ÿlÿ

Verse 20

My son, follow the commandment of your father.

Verse 21

:They wear. The tongue is a bond, as it is said, "They will wear crowns for me" (Job 1:1).

Verse 22

:In your walk. In your smile
:I will rest you. As I will guide you
:In your bed. In the
grave: And when you awake, she will anoint you. To raise the dead, to stand in judgment:
She will anoint you. She will praise you in your presence (comfort, and come forth in)

Verse 23

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As the light of the commandment shines forth, so the light of the Torah shines forth, and the remembrance of the Torah shines forth, and the remembrance of the commandment shines forth, as the light of the lamp shines forth. Another thing: As the light of the commandment and the body of the commandment of the Father are light: everyone who keeps the commandment of his Father, is like one who takes a lamp in his hand to light a dark place, and if he is lost in the darkness, there he is brought out to his light. And therefore whoever keeps the law of his mother, certainly, that is his light; And therefore it is said, "Do not forsake the law of your mother" (Proverbs 1:8). And therefore it is "He who curses his father and mother shall know (Koheh) that when there is no one who keeps the commandments, he will be found when he keeps the commandments, (Proverbs 20:20). And from the light of Adam: from the light of Nero (Rabbi Yosef read)

And the way of life is a moral compass. The moral compass is what leads man to the sea, and it turns out that they are the way of life:

Verse 24

the, To keep you from a wicked woman. The Torah will keep you from a woman of evil conduct. And even as a prostitute, Solomon did not speak of a wicked woman except as against the work of idols, which is considered as against all. If he says: A woman is a prostitute, and what is the whole and complete praise of the Torah that you keep from the prostitute alone?! Is not this a labor of idols, which is as severe as the opposite Salary of all: a tongue-splitting tongue. The eye-
salve of a tongue-splitting tongue

Verse 25

And may your wisdom be taken from you in the twinkling of an eye, which you wink at, in the twinkling of an eye. And may God take you.

Verse 26

:For a woman who is a prostitute is like a pot of bread. She is in poverty and lacks all good things.
And his side to Gehenna (Sotah 4:) :A soul that was once precious will be hunted. A soul that was once precious will now be hunted.

Verse 27

Can a man gather coals into the folds of his garment and not be burned?! All the tongues of the embers are like a cup filled with fire in the midst of the fire. :The tongue of a she-wolf is like a hearing aid:

Verse 28

Verse 29

And even the worship of idols is a teaching (Exodus 33:7), which is: "It is common to the nations and To his neighbor's wife. As he heard. not to you."

Verse 30

Yishleim and Gov' adulterous woman and Gov'. The three of you are connected in one word. If a thief is not despised, stealing. and shamed, and is found he should not be despised at all, just as an adulterer is, for he is a coward, and he has nothing to eat. And when he is found, he should buy it with his own money, and for all that is left, he should pay them seven times as much as he says, "My payment." Double the multitude, even five against one, and six horsemen seven times as much as a thief steals a skilled ox (Exodus 21:37) The seven mountains: And they sacrificed that which was paid a fifth of an ox, and the payment of double the multitude And all his wealth, all the wealth of his house, he shall give. And even his servant shall sell all that he hath, from all the place where he hath built it: and when he began to be sick with hunger, he did it, but

Verse 31

Verse 32

:A woman who is unfaithful is heartless. Oh, that she did not conceive a child for fear
:He who destroys his soul will do it. The plan

Machine Translated by Google

Verse 33

It will be found. For the work of the scrolls and for the revelation of the nakedness of the affected ones, come. :Stigma and disgrace

Verse 34

Why is it jealous? He envies him, that the wrath of the Holy One may be satisfied upon him. Blessed is he, who is mighty over all, and will not: he will have mercy on the day of vengeance.

Verse 35

He will not marry. In fact, all the wealth he has to pay for his sins is wasted and he is stuck in the worship of idols. And many of his teachers taught (Tosefta Bava Kama 7:3): It is not shameful to steal, this is the one who steals from his friend and goes to his house to pay for it on the seventh day, so that he will be judged by a judge and a teacher who teaches that there is no midrash and deals with the Torah, and it was found: on the seventh day there is no Torah that is said to be "refined" "Seven times" (Psalm 12:7)

Chapter 7

Verse 1

ÿÿÿÿÿÿÿÿÿÿÿÿ : My sons, keep my word.

Verse 2

: And my law is like the apple of your eye. The blackness of the eye, which is like your darkness, is like the apple of the night.

Verse 3

Verse 4

Sacrifice to you) :(My sister, you
are close to me. As if to say: I will sacrifice – And known. Close, as in “Boaz knew him” (Ruth 3:2)
you: always

Verse 5

Verse 6

Verse 7

:I understood. I examined and saw.

Verse 8

:A corner. A prostitute's corner and a work of idols

Verse 9

Verse 10

Machine Translated by Google

:And there was a woman. As a hearer. Another thing: One of the Epicureans:
The shame of a prostitute. As "their drink" (2 Samuel 11:4), as if to say: The shame of a prostitute is
the heart of this one: A And the heart is destroyed. Just as the "city of the destroyed" (Isaiah 1:8) is destroyed like saffron, so
foolish lust

Verse 11

:And you are a sorcerer. Get out of the way.

Verse 12

Verse 13

Verse 14

ÿÿÿÿÿÿÿÿÿÿ Dreamy :My peace offerings are upon me. As if to say: I have prepared a great feast, for today I have come near.

Verse 15

:And I will find you. So that I may find you.

Verse 16

Carpets. In the clothes of Hophs and Nevy, and its example at the end of the book, where it is said "She made many carpets for herself"
(Proverbs 32:22)
My bed is my bed. My ornaments
are the best of Eton from Egypt. They are adorned with the garments of the Philistines, the number of those who came from Egypt, whose
name is Philistine, as it is written in the book (Isaiah 19:9) "And they shall be clothed with the servants of the Philistines." Eton translates
"from their remnants" (Exodus 33:18) "Atonihon"

Verse 17

I have arisen from my bed. My breath has been like a fan in the house of perfume, to bring the fragrance from the chamber to the bed. And Donash the
Pharisee has spoken of the smoke of incense, and has said that it is without imagination.

Verse 18

Verse 19

For there is no man in his house. You have seen that the holy place, blessed be the tabernacle, is his dwelling place, and all good things are given to the workers
of the :Gululim

Verse 20

:The silver chain. The best of them he killed and
prepared "in his bag for the day of his feast" (Psalm 15:4) :For the day of judgment. For the appointed time,

Verse 21

:Hit it. He lacks heart (Proverbs 7:7) Elijah: In many ways it is
a lesson to kill people.
:With a piece of her lips. With a piece of her lips, you will push her out of the way.

Machine Translated by Google

Verse 22

And as for a fool, this is the poison
that is poured out on the wicked. As he who hastens to run on the mission of the Holy One, blessed be he, to the torment of the wicked, who is bound to a place blessed be he, so this one runs after her until he stumbles in her, and she breaks in half his glory.

Verse 23

It is interpreted as a name in the soul of a bird. :Like a bird that hastens. To run to the nest, and not knowing where the nest is

Verse 24

And she gave birth to sons who listened to me and were :

Chapter 8

Verse 1

:Does not wisdom call? Does not the law declare to you the things that are said to be true concerning the matter?

Verse 2

Verse 3

:According to me, you have heard. The altar is set up at the gate, and they sit
on it, and what does it say? To you men, I will read a hymn. You will grow old. :

Verse 4

Verse 5

Verse 6

:Hear what I say, wise men. Words of wisdom and thoughtfulness.

Verse 7

Verse 8

:twisted and twisted. crookedness

Verse 9

Verse 10

: From a groove. From the types of gold it is

Verse 11

Machine Translated by Google

:Penins. Margalios
:They will not be equal. They will not be equal.

Verse 12

My dwelling is a grove. I am a grove, because when Adam learned the Torah, the groves of all things were gathered in it :) Sota 21:(

Verse 13

The fear of the Lord is to hate evil. This is the moral that wisdom preaches to the people.

Verse 14

Verse 15

:In me kings shall reign. I will teach them that judge and judge.

Verse 16

Verse 17

:Love. As I love my beloved.
I love her as the writer, the Holy One, blessed be He, said: I love her whom the Torah loves. This is what I heard: from my master Aaron, in the name of my master, it was given: I will be
established. The number of the remainder: fifty gates of the gate of the house of Amzianu

Verse 18

Verse 19

Verse 20

Verse 21

A large number of people :To share with my beloved Jesus. Jesus is with me

Verse 22

:The beginning of His path. He preceded the creation of the world (Pesachim 44).

Verse 23

:I am cut off from the head. To the tongue of the sons of men (Micah 5:4)

Verse 24

:I was defiled. I was created.

Machine Translated by Google

Verse 25

:Before the mountains he sank. In the midst of the waters

Verse 26

:Land and borders. Land of Israel and the rest of the lands (Taanit 10.) :And the head of
the ark of the covenant. The first Adam (Sanhedrin 80.)

Verse 27

:By His law a circle is upon the face of the deep. When the circle of the earth rises above the waters, the law of the boundary of the sea shall not pass.
:Circle. To the tongue of the circumference, as in "and in the circle it shall be revealed" (Isaiah 44:13). Konpasha Balaam

Verse 28

:With courage. When the man looked into the abyss

Verse 29

:In His law, the waters. And He cut off the waters of the sea, when they were broken, to make a covenant before Moses (Exodus 14:21) In His law, the
founders of the land. In His law, from the tongue of His law; as it is "in the hands of Your laws" (Isaiah 44:16); and thus: "And He wipes away the lap
of the land" (Ezekiel 34:14)

Verse 30

: Faith. His greatness is in the air, to say, "The faithful are upon the altar" (Lamentations 4:5) : Day by day.
A thousand years (Psalms 100:4; Leviticus 19:1)

Verse 31

And until their time I was their ÿÿÿÿÿÿÿÿÿ Comfortable You are a pestilent person in his land. All the generations of the wicked that have been from Adam and onward
shepherd: I played with
them, and they played with me. I waited until the generation of the wilderness came and received me.

Verse 32

And she gave children to listen to me. :

Verse 33

Morally void And alas :And you will repay it.

Verse 34

: To be diligent. To preserve
:On my shoulders. To assemble first, to the heart of the school, and to the heart of the synagogue, and to the last place.

Chapter 9

Verse 1

Wisdom builds her house. By wisdom she builds the Holy One, blessed be He, the gift of the world.
She hewed its pillars seven. Seven days of Genesis. Another thing: Seven books of the Torah – “And it shall be: in the journey of the ark” (Numbers
13:3) a book for himself; in the tabernacle of the Sabbath (Shabbat 16).

Verse 2

Machine Translated by Google

: A wine is a wine that is mixed with water, as if it were strong wine that is not fit to drink alive.
:Even a tree has been sent. All you will create will be fire and dry.

Verse 3

:Shalchah sent away her youth. Adam and Eve (Sanhedrin 38.), Another word: Moses and Aaron (Leviticus 1:4)

Verse 4

:Whoever is tempted by me, behold, he will be tormented. And he will learn my signs and become wise.

Verse 5

My mask. In the wine I poured And drink wine :Go and fight him with my flesh

Verse 6

:They left their homes and lived. The path of the wicked: and they
were strengthened. To speak once, as in "I have taken hold of my feet in the strength of my strength" (Job 23:11)

Verse 7

And a curse is for the wicked one. A curse is for the one who curses, for this is his disgrace and he does not listen to him. This is the warning: that it is forbidden to speak with the instigators from the straight path, even to curse them and to be close to them.

Verse 8

Verse 9

To be wise and become wiser still. To learn the virtue of two. And the Midrash Aggadah (Shemot Rabba 50:2): Noah was told, “Of all ÿÿÿÿ clean animals and of all flesh” (Genesis 7:2), and when he went out, “And he took of all clean animals and of all flesh” (Genesis 8:20). He said: What did the Holy One see, blessed be He, that He should multiply in His name? But He wanted me to offer Him: from thence and
for the sake of His hearing He who is righteous is known. Wisdom is what he will continue to take. His knowledge

Verse 10

The fear of the Lord, and the knowledge of the saints, is the beginning of understanding. The beginning of wisdom

Verse 11

:And they shall add years of life unto thee. The years of life are the years of Pharnasah and Oser.

Verse 12

Verse 13

Verse 14

Verse 15

Machine Translated by Google

Verse 16

:He lacked heart, and his words were spoken. The words were spoken, what did his words say?

Verse 17

Stolen waters will be sweetened. There is no taste for a deserted house like the taste of a man's wife. Even in the matter of the mitzvot, stolen waters will be sweetened. That they will be afraid to do openly and will be greedy in secret

Chapter 10

Verse 1

May the Father rejoice. This is the Holy One, blessed be He (Midrash Proverbs 10:1). Another thing: His father is a Proverbs of Solomon the Wise man of great strength.
And the proverb says: A son of a fool is like his mother's son. He is always with his mother at home, and she sees his wanderings and comforts him. Nebat (blessings to her): A son of a fool is like his mother's son. The son
of a fool is like his mother's son.

Verse 2

Tenth: The treasures of wickedness will not profit him. He who was a man of glory in his tithes, as it is said: "And Ephraim shall say, "And it shall be finished" (Hosea 12:9)
His wealth for righteousness, from whom will he be redeemed? ?And righteousness will deliver from death. And if you say: A righteous man will waste

Verse 3

:The Lord will not forsake the soul of the righteous, but the Lord will cast out the wicked. He will push them away and they will be overthrown.

Verse 4

:The head is a deceitful head. He who teaches me the law, a teacher of false doctrines :The head
is a deceitful head. The scales of deceit. With my mouth, he listens to the whispers.
And his judgment is without injustice. :And a hand that is pierced. Straight, that pierces a word in its truth.

Verse 5

Verse 6

He will fall on their faces and kill them. And in the mouth of the wicked he will put a fifth. The fifth

Verse 7

:The remembrance of a righteous man brings blessings. The remembrance of a righteous man brings blessings.
And the name of the wicked shall rot. Rottenness shall come upon their name, that no man will remember his name, and he shall be forgotten of them. :)Yoma 80:(

Verse 8

A wise heart will take commandments. Moses, the Rabbi, said that all of Israel was busy with the plunder of Egypt, and he was: busy with the plunder, as it is said, "And Moses took the strength of Joseph and Gob" (Exodus 13:19) and the foolishness of the judges will
be seen. His tongue will be touched. And it is written in the books of the Parshah, "And the people will be like a flock of sheep" (Deuteronomy 13:19).
:11:1(: They said: How we have been entangled in your way!

Verse 9

Machine Translated by Google

"And he who hardens his ways will know. He will be broken and afflicted, just as "and he will know among them the men of Succoth" (Judges 8:16)

Verse 10

It will give you sorrow. This is what incites Adam with his evil wishes. :wink

Verse 11

"From the mouth of the righteous springs life, but from the mouth of the wicked and the profane comes death." From their mouths the anger of their hearts will be poured out, which will make their judgments slip, and there will be no solution. This is like the solution of the Most High (Proverbs 10:6), and their hearts will hate their own filth. And the matter will be revealed to them.

Verse 12

The hands of many sins; hatred comes to stir up disputes. Even a past that has been forgotten is remembered by hatred and resentment. As Ezekiel rebuked Israel for their transgressions in Egypt: “And he said to them, ‘Throw away the abominations of your eyes and be ashamed’” (Ezekiel 20:7) – for two years she had hated them, and she had not remembered the Holy One, blessed be He, until now, because they had multiplied their transgressions upon their sins :) Leviticus 7:1 And for all their sins,
she will cover them with love. When Israel does good by their deeds, the Holy One, blessed be He, will cover them with: their sins.

Verse 13

Wisdom is found in the lips of a wise man. When a man is rebuked by a wise man, he answers: I have sinned! Like David who said to Nathan: "I have sinned" (2 Samuel 12:13)
And the tribe of the people is heartless. But the heartless one does not listen until he is punished, like Pharaoh (Exodus 7:14-10).

Verse 14

:The wise will treasure up knowledge. They will keep it in their hearts, so that they will not forget it.

Verse 15

: Rich capital. In the Torah:
Kiryat Uzzo. Is that it?
:Their poverty, that they did not concern themselves with the Torah, is their weakness.

Verse 16

And the Midrash Haggadah (Devarim Rabba 2:20): Solomon performed the work of the sanctuary: for the life of Israel, for their atonement.
(SA: The bringing) of Manasseh (2 Chronicles 33:7), which he prepared in it: The symbol, it was for sin

The action of a righteous man is for the living. As he hears it.
And the coming of evil. His coming

Verse 17

:A way to the sea. The righteous guard is the way to the sea. :And
others he leaves the flock of sheep. His own and

Verse 18

:He who covers his mouth with lies hates falsehood. He who flatters with his lips is a liar, and he who covers his mouth with lies hates falsehood in his heart: and he who spreads slander is a fool. For he who is bold, let men be a bear in him against his friend.

Verse 19

:In the multitude of words a sinner will not be idle. The multitude of words brings sin.

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:And his lips are strong. He is the one who teaches.

Verse 20

:Silver is chosen for the tongue of the righteous. It is known to
the one who restrains the heart of the wicked as a little. Who does not listen to the cry of the righteous. And the Midrash of Rabbi Tanhuma says (Tanhuma, because you will bear and): For Iddo the prophet said, that he called upon the altar in the house of God; and he multiplied them, even to the mouth of his hand, he did not receive a tokecha, for it is said, "We have come before the face of the Lord your God and your body" (1 Kings 13:6) and not "my God"; and he says "And he sat down as the chief of the house" (1 Kings 13:6) – standing and burning incense for worship: the altar, and even in the end,

Verse 21

"The righteous shall feed many and feed many." Many shall be fed by his righteousness and by his prayer.

Verse 22

The blessing of the Lord is tenfold, and he adds no sorrow with it. There is no need to be concerned about being tenfold in it, but in its blessings: what is it that blesses it?

Verse 23

:When one tries to stop committing adultery. Advice for sinners
:And wisdom is like a man's understanding. As if to say: It is easy in his eyes to do

Verse 24

And they will say, "A broken face" (Genesis 11:4), "And the Lord will break them from there" (Genesis 11:8), "And the desire of the righteous He will grant. Who has the power to give (to give)?"

Verse 25

:As a storm passes by, and there is no wickedness. Then comes a stormy wind, and wickedness is cut down from its place.

Verse 26

Verse 27

Verse 28

The expectation of the righteous is joy. The storm brings joy and gladness.
And the hope of the wicked shall perish: for it shall not come.

Verse 29

:The way of the Lord is a stronghold for them, and a refuge for them. It is for the workers of war that they are not prepared for it, and it is a refuge from them.

Verse 30

The righteous is righteous for all time, but he will die. When he dies, his death is not the death of all time, for he will fall and rise again (Proverbs 24:16)

Verse 31

The mouth of the righteous brings forth wisdom. He will speak, speaking "the language of justice" (Isaiah 57:19).

Machine Translated by Google

Verse 32

The judges of the righteous know what is good. They know how to please and appease their Creator, and they know how to please their fellow men and establish peace between them.

Chapter 11

Verse 1

Verse 2

:When envy comes, then comes shame, and the wicked take away wisdom. Wisdom comes.

Verse 3

The death of the upright will bring them comfort. They will prosper.

They will be robbed. :And he who betrays the traitors will be destroyed.

Verse 4

Verse 5

Verse 6

The righteousness of the upright will deliver them, but the treacherous will be caught in their own deceit. In their own deceit they will be caught. And the wicked will be caught in their own deceit. : He is castrated, as it were: and traitors in the flesh

Verse 7

:With the death of wicked Adam, hope is lost. The hope of all who trust in him
And the expectation of the wicked is lost. The expectation of his children, who are his, is lost, because his merit will not come to them: good. But when the righteous die, their children are confident in their righteousness.

Verse 8

:The righteous is delivered from Egypt. The wicked die, and the Most High calls to him (Proverbs 11:7) This is a compilation

Verse 9

: With his mouth he flatters. A flatterer incites his friend to an evil way, his ruin is with his mouth.
And by the knowledge of the righteous they shall be delivered. And the righteous shall be delivered from his sin by the knowledge of the Torah, which warns him, "He shall not covet his own flesh and blood" (Deuteronomy 13:9).

Verse 10

Verse 11

The kings of Judah were upright, and their standing Before you go, you will build the roof of the house on top of the hill. Even though it was was upright: they destroyed the temple.

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Verse 12

And he brought not him: "And he was as a plowman" (1 Samuel 10:27) And a man of understanding will plow. When he despises him, he lacks heart; as Saul wrote, "And he will despise him."

Verse 13

Verse 14

There is no harm. When disaster comes upon Israel, they do not put their heart to understand, to repent, and to do good: when they turn back, they fall with the people.

Verse 15

:The wicked will flee. The wicked will flee, whose heart is set on the service of idols and who hates thieves. The thieves are a prey to evil and a prey to their deceit, and their multitudes will seek them out (Yevamot 5:): In the wilderness of mammon

Verse 16

Glory shall be your support. The assembly of Israel shall draw near continually to the glory of the Holy One. Blessed be He and His Torah. And the oppressors shall be rich. The children of Edom shall come near to steal wealth and plunder.

Verse 17

: Retribution of soul. Recompense kindness to his relatives. I have mercy on a man who is a Hasid, and he always loves his relatives: and he always loves his neighbor.

Verse 18

The wicked one is a liar. The wicked one's work is a lie, as if he thought that his success would be in him, and he will lose. But he who sows righteousness is a true reward. And he who sows righteousness is a true work, for he is sure that he will receive his work in the end. "Kroniel Balaam, like Adam who stirs up the waters to gather fish, and surely a soul will be found there" (Isaiah 19:10) : Fishes are plentiful. And so is "all the makers of the lakes of wine."

Verse 19

So is righteousness for the living. The truth of righteousness is a burden for the living, as "so the daughters of Zelophehad speak" (Numbers 27:7)

Verse 20

Verse 21

And he will not be cleansed from the evil that he has done (Sotah 4:) Hand to hand. As the saying goes: From the hand of the Holy One, blessed be He, into whose hand shall the reward of His work come,

Verse 22

:A golden stream in a pig's mouth. As one who walks in the dust, so learns the wisdom of the wise from the good path: and the teaching of taste. He who departs from the Torah

Verse 23

Machine Translated by Google

The hope of the wicked is gone. They are secure and confident in their own hearts.

Verse 24

And more is added. : Yes, he scatters. He is endowed with wealth, as a man of
righteousness, : and he is strong. His strength is upright, but he will be a loser.

Verse 25

:A soul is blessed. He who is content with his wealth. And all who speak a blessing – Pishon Balazs:
and Marveh. He who satisfies the poor
:He is also a teacher. May you have a good week.

Verse 26

:Mona Bar. Torah teacher

Verse 27

:Good seller. He who desires to instruct the people in Your good way, and who afflicts and afflicts them,
seeks pleasure. He desires that the Holy One may be blessed, he desires them, and is reconciled with them.
Desire, :Epimin"t Balazs

Verse 28

Verse 29

A lazy man will always be lazy, and will not touch the Torah or the kingdom. He will eventually be lazy with the children of his house, who will have nothing to eat.

Verse 30

The fruit of the righteous is a tree of life forever.
And he took the souls of the wise. He who is wise, he bought souls. Who taught them the good way, and their wise men were: as if they had bought them, as it is said, "And the souls which they made in the wilderness" (Genesis 12:5)

Verse 31

Will the wicked be confident in the hour that he prospers? Is it not enough for the righteous to pay the why They will be paid. They are righteous in the land.
wages of their transgression, which they have committed in their hand, even to the land of the seas?
:And he who is wicked and sinful. And every resident whose end is wickedness shall pay for it, whether in his life or in his death.

Chapter 12

Verse 1

Verse 2

:Good will produce. From the Holy One, blessed is the resting place of the Spirit, to bring good to the world.
And a man plots evil. The wicked man plots evil – obliges the people to bring evil, and therefore it is said: “And one man who sins destroys much good” (Ecclesiastes 9:18)

Verse 3

Machine Translated by Google

:Adam will not be established in wickedness. He will not be established

Verse 4

And like a rotten thing. The gnat that gathers among the trees and grinds them, like a shameful and wicked woman, whose deeds are shameful.

Verse 5

Verse 6

The hands of false witnesses: the words of the wicked are abounding with blood. They counsel to kill with their own hands, and with the mouth of the upright. When they hear their counsel, they are cut off from the persecuted, who reveal their counsel; they are witnesses, they summon them.

Verse 7

:The wicked are turned away. As in "turned away", as in "turning away" (Lamentations 4:6) turned away
: 25(-And they are not. All, like Sodom) (Genesis 19:24): And the house of the
righteous shall stand. They shall be established

Verse 8

:By my wisdom a man shall be judged. Whether a man be wise a little or much, all his wisdom shall be taken away: and his heart shall be an abomination. He that turneth his heart away from the law, it shall be an abomination and abhorrence. As "I abhorred the hearing" (Isaiah 21:3), and as "the son of the abomination of rebellion" (1 Samuel 23:3). And the word "abomination" nad" (Genesis 4:12). As it is said: "abomination" (Deuteronomy 28:25) from the root "za" Whose heart is it? is used, from the root "na and (Esther 5:9)

Verse 9

:Good was taken. In his eyes, and she became a servant to him.
From honor. In his eyes, and he says: It is shameful for me to work in your kingdom, for I am one of the great sons of Adam; and he will end up being without bread.

Verse 10

And the builders of his house are scolded. :A righteous man knows his own soul in his folly. What is in his folly?

Verse 11

Will be forgotten And there is a proverb: He who returns to his Talmud constantly, He will be satisfied with bread. As he hears it, :A worker of his land

Verse 12

:A wicked man's desire. To be fed and to be nourished by the prey of the wicked, who hunts the prey with plunder and plunder: but the root of the righteous will give. What he sees he will give, and he will be fruitful.

Verse 13

In the judgment of the judges. In the judgment of the judges of the generation of the wicked, who said: "What is my portion that we should serve him?" (Job 21:15), "The wicked shall come upon them, and the righteous shall be delivered out of his trouble" (Tanhuma, Noah 16).

Verse 14

Qayyim: From the fruit of a man's mouth. The reward of the mouths of those who study the Torah, they eat good things in this world, and they are precious. To them in the world to come

Machine Translated by Google

Verse 15

Verse 16

A fool knows his anger in the day he is angry, and in the day he knows his anger, he provokes and provokes many of his friends, and there is no restraint for his spirit. But the naked man is ashamed and does not hasten to quarrel. And the Midrash of the Aggadah teaches: On the day that the first Adam was created, his flesh was known (Avoda Zara 8.), and the Holy One, blessed be He, who was naked, did not want to destroy his flesh, but covered his shame (Chagiga 12.), and He delayed cutting him off from 60:4; Deuteronomy 14:1) the day of Adam to the day of his rest, which is a thousand years (Psalms

Verse 17

:He who speaks by faith speaks righteousness. He who speaks by faith speaks as a testimony of righteousness for the righteousness of the righteous.

Verse 18

:Yesh Buta. Speaks, as in "to speak in the courts" (Leviticus 5:4)
:Like a sword piercing. That stuns the people and causes them to kill.
And the tongue of the wise. He who brings peace among men is a healer. He who looks down on the earth is a healer.

Verse 19

:True justice shall endure forever. It shall be established and established.
:And even calm. For a little calm he is all and walks, for he who lies has no legs.

Verse 20

Deceit is in the heart of the wicked. And from among them that are busy with deceitful thoughts, there is no joy for them: but to the counsellors of peace there is joy.

Verse 21

:He will not be able to do justice. It will not happen, it will not happen if it is done without my knowledge.

Verse 22

Verse 23

A naked man is covered with knowledge. Even in his wisdom he is covered, and every one who dwells in foolishness is covered. But the heart of fools calls out folly. A fool proclaims folly with a loud voice.

Verse 24

:Hands are notched. Straight.
:Govern. Tenth

Verse 25

Yeshayhana Medatu: Worry in the heart of Yeshayhana.
And the good news will rejoice. He will deal with the Torah, and it will please the concern in his heart and save us from death. And good news. We are his friend, he will enjoy the care

And as for the words of the one who says: "He will be anointed for others," so is the end of the passage:

Verse 26

Machine Translated by Google

:The righteous one will spare his neighbor. The righteous one will spare his possessions and will pass over them, according to Balaam.
And the way of the wicked. He who is a teacher of evil, he will be angry with them. :

Verse 27

He will not burn. He is connected to the place where his lips are, as if to say: The way of wickedness will deceive him, and the side of his deceit will not burn.
The wolf that speaks with the tongue of a hunter, falls into the tongue of a snarling, He will not burn. He will not succeed in his deception.
which is snarling: the hunter sends out the birds and snarls
with fire and the man is a precious snarl. From the source of the snarl he is and the man is a snarl he is, from the wealth of the man he is kosher: the
man is precious: the man is a snarl. Truly, as "a hand that is plowed with ten plowshares" (Proverbs 10:4)

Verse 28

:In the way of righteousness, life is found, and the path is made straight. Of
righteousness, there is no death. They will not die.

Chapter 13

Verse 1

The son of a wise man, a virtuous man. He is called a short man: The son of a wise man, a lover of a virtuous man. And some say: In the path of a virtuous man, a wise
man: and a liar. He did not hear a complaint that he did not receive alms.

Verse 2

You have created From here I will eat well. The reward of his teachings will be good in this world, and the truth the
world: He came and desired five treacherous people, as in "If your soul is dead" (Genesis 23:8), "If And he breathed in five garments.
you give me the soul of my enemies" (Psalm 27:12)

Verse 3

He who keeps his mouth shut, he who opens his lips. He who opens his lips to speak continually with all his spirit, from "And I will stretch out your legs" (Ezekiel 16:25) to a wide tongue

Verse 4

All the best to you A lazy soul. A lazy soul: a

Verse 5

The righteous hates falsehood, but the wicked hear it and are ashamed :A false statement
and humiliated. The Hebrews are like this.

Verse 6

And its evil will beget sin. As he is a sinner, and as he is a wicked man, so is his wickedness. And its hearing: it is a ruin and a failure, as the sinner will beget his evil, it will ruin him and humiliate him. All perversion: "The foolishness of a man perverts his way" (Proverbs 19:3), and evil will come upon him.

Verse 7

Machine Translated by Google

There is a man who is tithe-tenth and has nothing. He sees his wealth as rich. Another thing: There is a man who is tithe-tenth in his end, and has nothing in his beginning, and there is a man who comes to poverty from great wealth. Another thing: A tithe is taken by robbery from the hands of a scatterer and given to the poor, and many poor people are afflicted, and in the end there is no peace, and a man who has taken possession of it is a stranger: and he is prepared for it.

Verse 8

:A man's tenth is atonement for his soul. Adam's tenth is atonement for his soul, which he has done righteously.
But he did not listen to the message that was given to him and he did not speak to him. Another thing: : And the root did not hear a scolding.
Kofer Nefesh Ish Eshru, Torah
Midrash And he heard no rebuke in the words of the Torah. He does not know how to turn away from evil, for he is not warned. And the Aggadah teaches: The "half shekel" refers to the one that the law imposed on all Israel, and that the poor and the poor were equal in it (Exodus 35:15); and there is no one who hears a complaint or a complaint from the poor, saying: My share is greater than your share: in the sacrifices of the people

Verse 9

:You will know. The tongue has a spring, which you hang, spring, and cut off.

Verse 10

:Only in a hurry will one give matzah. A distributor
:And with the wise, wisdom hangs.

Verse 11

The wealth of a man shall be diminished. The wealth of a man shall be diminished, and he shall be reduced little by little (Exodus 19:19).

Verse 12

He who trusts in his friend, but is not strong: he is a long-suffering man. A disease of
the heart. He brings a disease to the heart, and there is no disease. This is the word that is spoken as it is, "And I will remove disease from your kin" (Exodus 23:25), but as it is "a rising up of a thorn" (Leviticus 11:5).
And the sea tree will come. It is a castration, as the saying goes: The mountain will come, and it is like a sea tree. The expectation that the Holy One, blessed be He, will bring upon Israel, and the hope that they will return, and they will not return, will finally come to them to make them sick: heart; And when his desire comes, those who do his will will have the tree of life.

Verse 13

:A falcon will be a prey to its prey. A falcon will be a falconer of the Torah, and it will be a prey to its prey.
He is the son of David and the teacher of the hills, a falconer, a hawk, a drunkard, a drunkard. And he feared his commandment, he was their king. He who said before the Holy One, blessed be He: Lord of the worlds, what delight is there in the scepters that You have created? He said: Your life, you will be called to rule; When he returned to Achish to rest, "his saliva ran down to his beard, and he was exhausted" (1 Samuel 21:14).

Verse 14

: The law of wisdom is a fountain of life. It is his teaching to turn away from the snares of death.

Verse 15

:And the way of the traitors is firm. It is hard for him and for others.

Verse 16

All nakedness will be done knowingly. He does it, like David: "Let my lord the king seek a young virgin and marry her" (1 Kings 1:2), and he will marry a fool. This
is Ahasuerus, "and the king will command" (Esther 2:3). It is known that he did not marry all of them, and who was the daughter of Hittite (Megillah 12:1)

Machine Translated by Google

Verse 17

An evil angel will fall into evil. Like Balaam, to whom the Holy One, blessed be He, said, "Go with the people" (in the wilderness he fell at Hareb (Numbers 30:8) :22:22, 33), and he was afraid to give Balak bad advice; so :and he created believers from a healer. This is Moses, his teacher

Verse 18

Poverty and disgrace: Poverty and disgrace threaten a moral offender.

Verse 19

And therefore you are abominable as a scoundrel to ward off evil, according to my mouth which is surety for them to fulfill their lust.

When his desire came, it was not for Adam, but for his soul;

You will be responsible for your own life.

Israel is his desire, he is. Yea, the Holy One, blessed be He, is the delight of his dear one. his pasture. And the wicked are abhorred – that he may be punished for their wickedness, for the fullness of their desire

Verse 20

:He who walks with the wise will be wise, and he who is like a fool will be like a fool, and he who is like a fool will be like a fool.

Verse 21

:Sinners will be pursued by evil. Adam was wicked, his wickedness pursued him until he was destroyed.

Verse 22

It is good to give a gift. His righteousness and his wealth to his children's children, but a sinner does not give a gift to his children, because it is against the house of Haman" (Esther, his wealth and his wealth are for the righteous, as it is written "And Esther hid Mordecai there: 8:2)

Verse 23

A rabbi eats a handful of rice. I saw in the great tradition: A rabbi eats. Thirty and three 'rabbi' – a pinch, and it is a small amount, and is combined with eating in a circle; And I saw that 'Eat' was a point of opening (a purple dot, which is a small opening) and it tasted of the highest, as it is "all the food of the good teeth" (Genesis 1:1). And in my hands, poor people, as if to say: The more you point, the more you will find it, this is its solution: The more you will bring into the world, and the more you will pepper them with pepper. In the course of the disciples' journey, many of whom were captives of the country, died. The Torah will be revealed and many of them will be saved from the world on a path that does not judge them as unrighteous and will be destroyed. As for the ox, and for the matter of the Lord, he is brought His time has not come, but if so, he is not: the matter is at the end of the sentence.

Verse 24

:The strength of his tribe. The end of him who hates his son, whose end he sees, will go out to the pastures of the poor.
:He is a moral person. He always corrects his critics.

Verse 25

:They breathed for seven days. It is like a seven-day fast (SAA and written under it):
It is missing. It is not like a seven-day fast

Chapter 14

Machine Translated by Google

Verse 1

The wisdom of women builds her house. The wisdom of a key point, which is not a word, but the wisdom of men who build on their hands; as the wife of On the son of Peleth, as it is interpreted – they build their houses: in the chapter 'Chalk' (Sanhedrin 5:11). And a woman is a fool

:And you will

be foolish. :With her hands you will be destroyed. Her house will be destroyed; this is Korah's wife (Numbers 16:1)

Verse 2

:He who walks uprightly fears. Who is he that fears the Lord, and who is he that perverts his ways, as it is said: His ways are crooked: This is it. Blessed is the Holy One.

Verse 3

In my mouth a fool has put a rod of pride. A rod of pride, like the rod of Pharaoh, who said, "Who is the Lord, that I should obey his voice?" (Exodus 5:2)

"Keep them." As in "keep them" (Proverbs 22:18) - keep the wise.

Verse 4

:There is no empty manger among thousands of sheep. There are no empty bulls in the manger, even though they are not domesticated.

:Bar. Clean and empty, as the saying goes: In a place where there are no wise disciples, there is no teacher, a place is found that is like a cave.

Verse 5

And he will utter lies. And he who speaks lies will always be a false witness.

Verse 6

: Seek wisdom. When he is in need of wisdom, it is not found in his heart.

Verse 7

:Go against a man as if he were a fool. He will always be a friend to him.

And you did not know. Your end is that you did not know wisdom.

Verse 8

:Wisdom is naked. Who is wise? His ways are to the ruin of his own souls. :But the folly of fools. It is the deceitfulness of their hearts, a storm that brings them to the hands of fools.

Verse 9

He will condemn the wicked. That they are sinners, that they should give their wealth to those who have sinned against him, and he will condemn them in their own time, that they bring their wealth to him; As the Philistines said, "Take for yourselves five golden calves of pure gold and a gomer, and give them to the God of Israel as a gift, that my Lord may lighten his hand from you." And the fifth of the Achbarites:) 1 Samuel 6:4-5:

They are guilty. Amen, Balaam,

7:1-11: And among the righteous, there is a desire. Apaimin, 9 Balaam, The Holy One, blessed be He, is pleased with them.

Verse 10

The heart knows the pain of its soul. It will be labored and it will be healed that it has worked in the Torah, so that in its joy a stranger will not be involved, as if a soul were taken into exile, and there will be slain Israelites who are enemies of its hirelings to come. Another thing: The heart knows the heart of its soul. For the holiness of the name and its joy, no stranger shall enter. The house of the wicked. The house of Aram will be destroyed.

Verse 11

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Verse 12

There is a way that is right in the eyes of a man. He who transgresses and says, "There is no transgression in him." Another thing: There is a way that is right in the eyes of a man. The way that is right in the eyes of Esau, who was a man of the field (Genesis 25:27), and his back and his :

Verse 13

Even in play. Since the Holy One, blessed be He, plays with them in this world, their hearts will ache for the coming day. And therefore He says: "And they will cry out for pain of heart" (Isaiah 64:14)

Verse 14

:From his ways he will satisfy the heart. He did
: And above him I am good. Jacob

Verse 15

My heart will believe. Their words and their afterlife. Another thing: When a person is greedy, he will be greedy for the sake of wealth (Proverbs 10:23), and in the end he will be greedy for the sake of wealth. The kind of heart is wickedness, like “silver dross” (Proverbs 22:23).
The kind of heart is the name of the statue, the kind of silver mixed with the statue: and above it is a
good man. And from the evil one, the righteous one will be :My heart will believe.
For the people of Rachel
And the naked man will understand to his assuring. To his help, as if to say: He will be protected from the enemy, and he will wait until he knows that he is right (1 Samuel 26:4)

Verse 16

:A wise man fears. From calamity.
: And remove evil. From evil
And as for the weak, he passes away. Strengthens to work in strength.
And he will be secure. And he will slip and fall on the ground, as in "a land of peace, then he will be secure" (Jeremiah 12:5), and he will be translated as slippery. And some interpreters say: In the security of a millstone, in its –Yonathan: "You will trust and fall."
temple; secure: saying: No evil will come upon me

Verse 17

:Short-tempered. He who hastens to take revenge is as angry as he is angry.
:And a man of schemes. Thinks of bad advice.

Verse 18

:They will crown him with knowledge. They will make him a crown for their head, and he will

Verse 19

:The shepherds bowed down before the good. To come

Verse 20

:He will hate even his own neighbor. Even his own friends and lovers. Even his own tongue.
:He will be hated. The people of the land who do not know how to behave like an ox

Verse 21

Verse 22

Machine Translated by Google

Verse 23

: In all sorrow. In all the counsel of a king there is profit, but the words of a fool will bring you to ruin.

Verse 24

:The crown of ten wise men. Who are rich in the Torah
:And the folly of fools is folly. The ruin of fools is folly, which is restrained from wisdom.

Verse 25

Verse 26

I know that you fear God" (Genesis 22:12), and Abraham was told, "I know that you fear God" (Genesis 22:17).

And to his children he will be, and he will
hide in the shadow of his righteousness. :Shelter. He will be protected.

Verse 27

Verse 28

:With many people. That the assembly of the Zacchaeans – the teaching of the Holy One
is blessed: and nothing is for them. When they are
not steadfast in it, they are under restraint. His lack of restraint is, as he gives away his glory to a foreign god and rules over the nations: over his children.

Verse 29

:Mary is foolish. She leaves for her share.

Verse 30

The life of flesh is a heart of healing. A heart of flesh, which heals the disease and passes over its diseases, is life: the life of the Holy One, blessed be He, who is flesh and blood: and the
rottenness of the mighty is envy. Adam in the furnace of fire, the rottenness of the mighty is all.

Verse 31

Verse 32

:And he who is righteous in his death is safe. When he is free, he is sure to return to the Garden of Eden.

Verse 33

And be quiet in peace, with a calm and quiet tongue: in the heart of the wise is wisdom. A little wisdom
dwells in his heart, in whose heart is a scepter; it is hidden in a secret place, a secret place, a secret place (when it comes and is near, it is known). :Here it is:(

Verse 34

:Righteousness exalts a nation. Israel

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:And mercy to the nations is sin. They are servants of stars and fortune-tellers who steal from this and are addicted to that

Verse 35

And his transgression shall be a shameful thing (Baba Batra 10:)

Chapter 15

Verse 1

Verse 2

Verse 3

Verse 4

the And he will strike it with a broken wind. When he strikes it with a broken wind, he will bring upon it a broken wind that comes with a strong wind, ready to deliver us from the wicked, as it is said, "By the strong wind I will make them strong" (Exodus 14:21), "By the strong wind I will break them" (Jeremiah 18:17), "By the strong wind you will break the ships of Tarshish" (Psalms 48:8)

Verse 5

Verse 6

:The house of the righteous, the great, the mighty. The house of the sanctuary that David the righteous, the great, the mighty, built and increased the
when evil And in the glory of the image that Manasseh brought (2 Chronicles 33:7) You are tired. strength of Israel, and
came, it was destroyed :)Devarim Rabba 2:20(

Verse 7

The lips of the wise will pour out knowledge. They will pour out knowledge, like a “golden seed” (Exodus 25:11).
:No, it's not real gold.

Verse 8

: (24)-The sacrifice of the wicked. Balak and Balaam abhorred them (in the wilderness)
and the prayer of the upright. This is Moses :

Verse 9

Verse 10

:It is bad manners to leave a journey. Severe torments are prepared for those who pass through the journey of the Holy One. Blessed is He.

Verse 11

:Sheol and destruction are against the Lord. All that is within is revealed before
Him: even though. It is light and heavy.

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Verse 12

Verse 13

A joyful heart makes a good face. If the heart of the Holy One rejoices in you, He will guide you in His ways, and He will be good to you. And if you are troubled, He will give you a steadfast spirit, as He said in the beginning, "His face is to do all your will. Say, 'The Lord will anoint Adam and Eve.'" The Spirit of the Lord, 6:6 (7) "And he shall be grieved in his heart, and
:of Zaaf

Verse 14

Verse 15

All my days are poor and needy. And even though there are Sabbaths and good days, Samuel said (Sanhedrin 10:): "And the bed is a bed of disease from the bowels:
and the heart is good. He who has a good heart is
better in his tithe than in a continual feast. All his years are as the days of his feast, to teach you that Adam should rejoice in his portion" (Avot: 11:1-4:1). And his many They preached what they preached in the Sanhedrin (verse 11).

Verse 16

Better is a little in the fear of the Lord than a great treasure with its own destruction. The voice of the children of Adam cries out, because the treasure is made of plunder and plunder. As it is written, "And they saw great destruction in the midst of it, and the oppressors in the midst thereof" (Amos 3:9).

Verse 17

And he said, "With many a From the mouth of Abos. Who is the one who eats with his mouth until his stomach is full, manger" (1 Kings 4:23). And he said to Moses, "A little bit of the poor man's food is better than the sin of the wicked." Another thing: It is better to give green grass to my sheep, and I would rather see a beautiful face than a manger's, and to see a gloomy face: than to eat fattened meat.

Verse 18

: A man of great anger will be provoked by a judge. A man whose spirit is not restrained, to keep his anger, will be provoked by a judge. : And he will be provoked by a judge. He who is not quick to avenge and to quarrel
And he was silent from above (SA: from above) :May the quarrel be quiet. That is all.

Verse 19

:The way of the sluggard is like a sharp fork. In his eyes, the paths are like hedges before him, like a sharp wall.
:Forked. A hedge, as in "the thornbush is removed" (Isaiah 5:5). Sharp - thorns and briers are
straight, a hedge. As a shame and a curse. And the Midrash Haggadah teaches (Tanhuma, because you will bear it): The way of Esau is like a thornbush, this one entangled in a woolen thread; if you throw it from here, it will be a forest in here; so no man can get out: The hands of his villains are without wealth.

Verse 20

A father rejoices, and as for Adam, Boaz despises his mother. He is the cause of his mother who despises her. :Sage's son

Verse 21

:Fool. It is a joy to be heartless.

Verse 22

Machine Translated by Google

:There is no secret in the breach of plans. Without advice, no plan will come to fruition.

Verse 23

A man rejoices in his mouth. When he hears: At the hands of a man of affliction, and his speech is gentle, the Hebrews love him. And many of his disciples preached to him on Mount Girsa (Sanhedrin 2:1): If affliction comes out of their mouths, then they will rise up and rejoice.

And he spoke in his season what was good. Ask God in the processions of the Passover and in the processions of the feast in their season (Pesachim 6).

Verse 24

A living way for a wise man. Just as "seraphim stand before him" (Isaiah 6:2), as if to say: "Before the wise is a way of life adorned and prepared."

Verse 25

Verse 26

Verse 27

: He who is a thief in his house. He who is a
thief in his house: and he who hates bribes shall live. After all, he who hates bribes, every neighbor who hates robbery

Verse 28

:The heart of the righteous ponders the matter. He will think and understand what he will answer, before he speaks.

Verse 29

Verse 30

:A light to the eyes. In the law the
heart rejoices. Whose mouth is full of words, and he knows what to answer. And his lips are as simple as those who hear them: a word that is green and streams of water. And the heart's desire blossoms, like a garden. "Delight in the sight of the eyes, and the heart will rejoice."

Verse 31

Verse 32

Verse 33

:And before glory comes humility. Humility is the cause that glory comes.

Chapter 16

Verse 1

:Adam has the thoughts of his heart. He arranges his counsel and his words in his heart.

Machine Translated by Google

And what is the answer to the tongue? When he returns to sit down, the Holy One, blessed be He, enlightens him with His words, or if he is worthy of an invitation: is not the answer good?

Verse 2

And the Spirit of the Lord prepareth. And He divideth the hearts, which is good, and which is evil.

Verse 3

Cast your burdens upon the Lord your God, and he will lift up your thoughts. Another word: Cast your burdens upon the Lord your God, and he will lift up your thoughts. He will lift up his burdens
up your thoughtsupon you, and he will lift

Verse 4

All the work of the Lord is for His glory. He has done everything in the way of His glory, as He says, “Let him confess to the Lord” (Psalm 17:7). Another word: for His glory, as if to say: His work is from His glory to His mighty acts. Both are in the Haggadah:
“Tahilim”
and also “Rashih.” He has done it for His rest for the day of evil, and all this is for His glory.

Verse 5

:Hand to hand will not be cleansed. From hand to hand comes a haughty heart.

Verse 6

The fear of God is a shield against evil. "And in the fear of the Lord a scepter of evil. Upon my hands

Verse 7

:The Lord's ways are pleasing to him, even his enemies will be pleased with him. He will be pleased with those who are at peace with him.

Verse 8

Verse 9

He will consider his way. To walk in a straight path: The
heart of man: And the Lord will direct his steps. As it is written (Sabbath Ked.): He comes to purify his helper

Verse 10

:A charm on the lips of a king. On the lips of the wise man who sits in judgment.

Verse 11

Scales and balances of judgment and of the world. To pay to Adam according to his deeds, judgment of Joshua in the wilderness, Pharaoh of sins: Adam in scales
and balances, he makes all the stones of his pocket. As in the stones of his pocket great and small weights, all according to his deeds: of Adam

Verse 12

It is an abomination to kings to do wickedness. It is an abomination to judges, and it is not right for them to do wickedness.

Verse 13

Machine Translated by Google

Verse 14

:The wrath of your king. He is like the angels of death, like messengers of death.
will appease us. :And a wise man will persuade us. He

Verse 15

In the light of the face of the living God. He whose face the Holy One, blessed be He, understands, is the living God, therefore: Adam must make his ways straight before Him: and
his desire is like the desire of Melchizedek. He whose desire is His, his desire is good, like the desire of the one who brings the rain.

Verse 16

Verse 17

Verse 18

Verse 19

It is better to be of a humble spirit. It is better to be with the humble and to be with them of a humble spirit, than to be one who divides the spoils of the Gentiles.

Verse 20

Good luck He will find good. He who gives his heart to understand his words will make his paths straight. :He who weighs a matter and trusts in the Lord is blessed. When he smooths his paths and sees the commandment of the Lord, he is satisfied with the threefold dwelling in his house, and the loss of his pocket, :and he trusts in the Holy One, blessed be he, and his strength is
the good: his blessings. These are his blessings.

Verse 21

:He who has a wise heart will be called prudent. He who learns wisdom from his elders.
And they will call him wise. :He will be called wise. His end will be wise in words, peppered with his wisdom, and sweet of lips Joseph will add to the taking. When Adam plants his words to teach and sweetens his words with flavors, Joseph will add to the taking.

Verse 22

And therefore the solution of the place is: The wisdom of the wise is from the source of the seas: from the source of the seas is wisdom.
For his wisdom is the hands of folly, which come to them, and therefore his hearing is: The fool and the moral of fools are fools. The torment of fools is: The torment is for fools

Verse 23

And his heart will continue to take away from his The heart of the wise instructs his mouth. His heart teaches his mouth to speak what is right.)
lips):

Verse 24

:Tsuf Dvash. Metuk Dvash, Brishkah B'laaz: Words of
pleasure. Words of Torah

Verse 25

Machine Translated by Google

: There is a way. That he is right before him

Verse 26

:His labor. For his need he labors, because
his mouth is forced upon him. When his magic is his strength and his demand is what he eats, then his labor is his standing, what does he eat :He labors grave

Verse 27

:A bad farmer. In his heart, he plows evil.
:And his lips are like a burning fire; wickedness is like a burning fire upon his lips, until it is poured out of his mouth and consumed.
: Like a burning fire. Burning, as in "and all faces were burned in it" (Ezekiel 21:3)

Verse 28

And he shall be separated from his master. And the hand of his master and his fear shall separate from him the master of the world :) Genesis 20:2

Verse 29

Verse 30

:He advises his eyes. To the tongue he winked, and therefore "My eyes will counsel you" (Psalm 22:8)
:She devoured him. As it is said, "She devoured him and made an end of him" (Esther 7:7), and they were brought to the place of the evil one to destroy them.

Verse 31

:In your path, righteousness will be found. In the hands of the righteous, the days of their lives will be numbered.

Verse 32

And He rules with His Spirit. He conquers His creation (Avot 4:1)

Verse 33

:In his lap he casts the lot. Between himself and himself Adam casts the lot
And one shall divide it: and all his judgments shall be one. To make clear to every one

Chapter 17

Verse 1

It is better for the Holy One, the Blessed One, to destroy his house and his city, and to be at peace with him from the transgressions of Israel.
:From a house full of sacrifices of strife. Who was offering sacrifices of strife in his house

Verse 2

A servant who understands and is wise. Because Nebuchadnezzar understood to break three pieces for the glory of the Holy One, blessed and a proverb in Israel, that he might put them to shame by their deeds and divide their inheritance before their eyes. Another thing: Yes, it will be great and will be a plague among the children of Israel, for it is said that a righteous stranger is better than a wicked man, and that he who comes to him will divide the spoil: "And it shall be in the tribe where the stranger and the sojourner sojourn" (Ezekiel 44:23)

Verse 3

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A silversmith. A tool in which silver is cast and pressed from the ashes of a stick on a clay base, called a silversmith.

And gold is called a vessel. A vessel in which gold is set, a vessel in which gold is set, as is a broken pitcher, called a vat.

And as the refiner refines gold, so the refiner refines silver, and the refiner refines gold. The refiner refines silver to his own glory: the hearts of the Holy One, blessed be He, are refined and discerning, and He knows their thoughts.

Verse 4

:more. Evil
:He who speaks falsely with a false tongue. He who listens to evil tongues and false witnesses.
: A listener, someone who lies to the listener to the tongue of the hearer.

Verse 5

Verse 6

:A crown for the aged. When their sons are called, they lead them in a good way.
:And the children shall be adorned with their fathers. When their fathers are righteous, the children shall be adorned with their fathers.

Verse 7

:Language of the rest. Words of pride
A false tongue is a gift to be given. Even though it is generous. And all the inhabitants of Sheloh

Verse 8

A stone of grace. When Adam comes before the Holy One, blessed be He, and they speak words, and He returns, a stone of grace:
and He is a pillar of grace in His eyes:
He will enlighten all who turn to Him. In everything that He asks of Him, He will prosper.

Verse 9

A man who covers a sin seeks love. If a man sins against another, and that man covers him and does not remember his sin: and he does not see his face angry, because he loves him and thus you have done to me! On the other hand:
and it is different in speech. Who harbors enmity and remembers him: thus does he separate a champion.
Then the Champion of the world, who is the Holy One, blessed be He, who warned, "You shall not rise up, nor be troubled" (Leviticus 19:18)

Verse 10

A slanderer in the sense. Below this is the taste of the slanderer in the sense, which is not the case in the entire place, therefore I say ŷŷŷŷŷŷŷ
that there is a word there as "under" (Genesis 35:5), and therefore its interpretation: The slanderer's cover is burned: in the sense, there
is left over from a hundred blows that prepare the slanderer

Verse 11

And he will always seek evil by refusing. He will seek evil. As the saying goes: Who is he whose words are bitter? :I am bitter.

Verse 12

If one of the fools meets him, a bear that has bitten a man will strike him. It is better for a man than for a bear that has bitten him, than for those who incite him to turn away from the Lord and from his law.

Verse 13

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Verse 14

The first of the waters is the head of a brook. The one who begins the strife is like one who opens a hole in the walls of a watercourse: and the waters come out through it, and the hole goes on and on. So the brook goes on and on and on. And before you uncover your shame, abandon the quarrel (Sanhedrin 6:)

Verse 15

Verse 16

:Why is it better to buy wisdom than to learn Torah?
: and heart in it. And there is nothing in his heart to live, and he does not learn Torah except to buy a name

Verse 17

:In all times, love your neighbor. For the world to come, love your neighbors, to buy lovers.
And in your adversity a friend will be born to you, to help you: and a brother will be born for adversity. In the time of adversity

Verse 18

Adam lacked a heart to strike a blow. The pledges of mammon. Another thing: To strike a blow to the wicked to strike them in their paths, :And the mountains of the grave of a raven are a raven before his neighbor. The grave of a raven to the Holy One, blessed be He, is to keep His commandments.

Verse 19

:Loves to quarrel. To quarrel with one's
friend :Loves to quarrel. To quarrel and quarrel
:He opens his mouth high. Speaking proudly, as in "Keep the doors of your mouth shut" (Micah 7:5)

Verse 20

Verse 21

Verse 22

:A joyful heart makes one happy. When a man rejoices in his work, his face shines.

Verse 23

A bribe will remove the wicked from his bosom. The Holy One, blessed be He, accepts the words of the humble and reconciles the wicked from his bosom, :as if: in secret
among them: to make the living of judgment. To turn his judgment from evil to good.

Verse 24

:In the presence of the wise is wisdom. Wisdom is before the wise.
And the eyes of a fool are at the edge of the earth. Saying: There is no wisdom in my sight, for it is far from me. Like a Sabbath of thirty chapters, a tax of three hundred and fifty But the fire

And it is said: Thus did they that were before me from their beginning.

Verse 25

(33) -Kaz to his father, the son of Kasil. Like Jeroboam, like Kas to the Holy One, blessed be He (1 Kings 12:22)

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And he said to his father, "To the assembly of Israel, who made them sin."

Verse 26

Even to punish the righteous is not good. The Holy One did not say, "Blessed is He," to blot out the name of Israel from the face of the earth, because: "It is not good in His sight to punish them all."
To strike the generous with righteousness. For the good of the people who are generous in righteousness, as it is said: "I will leave in Israel seven thousand, all who have not turned aside to Baal" (1 Kings 19:18) generous in righteousness. The example of the statement in another place is "And he who is generous in generosity will be a tree, and he will be generous in generosity: he will be established" (Isaiah 2B:8), "generous" is found on "generous"

Verse 27

:The strength of his words. Who knows knowledge, but he does not multiply words? :A
precious spirit. A man of understanding restrains words.

Chapter 18

Verse 1

He seeks to be separated. He who is separated from the Holy One, blessed be He, who does not keep His commandments, but follows the desires of his heart, and is oppressed by the evil one, he pursues, and in the end he is swallowed up in all his troubles. Among the wise his disgrace will be revealed. And many of his disciples (Nazir 23:1) were separated from their fathers by the lust of their hearts, as it is said, "And he chose Lot over all the people of the Jordan" (Genesis 13:11). All this place is called Shem Ni'af, and it is said, "And his end is revealed, Ammon and Moab" (Deuteronomy 23:4). His shame is in my heart. Churches and synagogues preach: "He will not come

Verse 2

:If in the revelation of his heart. If in the revelation of his heart, he desires to reveal what is in his heart

Verse 3

He who chooses shame and adultery, disgrace is his own. : –And with shame. You will come in disgrace.

Verse 4

:The words of a man's mouth. Every man who is called by his tongue a great hero in his valor is
:A fountain of wisdom. Like a spring of water and deep waters.

Verse 5

It is not good to turn away from evil. As the prophets said (Yoma Paz): It is not good for the wicked: for they are carried away by their faces in this world, and are cut off from them in the world to come.
Good and healthy. Good for the righteous, for whom the scales of justice are weighed against their burdens in this world, and they are redeemed and delivered from the mouth of the Lord, as He hears: from them in their life in the world to come.

Verse 6

:The judgments of the wicked shall come in strife. All his words are with a tongue of strife:
and his mouth shall call for plagues. He shall call for torments to be brought upon him.

Verse 7

Verse 8

:The words of Nirgan are like a talisman.

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Verse 9

:He also becomes weak in his kingdom. He departs from the Torah and is a disciple of the wise.
:To Baal, to destroy. To Satan.

Verse 10

:The name of the Lord is great: into it the righteous runneth and is safe. And he strengtheneth

Verse 11

Paved with paving stones: on the ground, And as a brown one is lifted up. His ten are in the recesses of his bed. From the house of the Lord
called a stone of the shiksha

Verse 12

Verse 13

Verse 14

The spirit of a man. The spirit of a man who is a brave man and does not give in to worry in his heart and accepts all that comes to him: with
joy and love: he will be
free from his illness. There is no power greater than his strength.

Verse 15

Verse 16

Adam will be enlarged. His simplicity, and his teaching (Bamidbar Rabbah 13:17): Among the sons of Tzadaka, a man giving
speaks, who is enlarged, he is divided to come, and even in his life before great men they will praise him, and they will say of him that he
is: Considerate

Verse 17

Verse 18

And between the strong ones he will separate. If in the courts of justice, as it is said, "their strong ones have come together"
(Isaiah 41:21). And in the third place (Sanhedrin 3:): Two who are united in justice. For there are those who quarrel with
strong ones, called strong ones, either to the tongue "hold" or to the tongue "seal", as it is said, "the strength of his eyes" (Isaiah 33:15)

Verse 19

A brother escaped from Kiriath-Uz. Yes, a brother escaped from his brother and perished in his rebellion in Kiriath-Uz, like Lot in
their rebellion: Genesis 13:14, Esau in Jacob (Genesis 27:14) and the
Midianites as a palace raider. And the quarrel that separates them forever is like this bridge, in which those who are trapped
will be gathered together (Nazir 23:1-2): The gates of a palace, not

Verse 20

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Verse 21

And those who love it will eat its fruit. He who loves it with his tongue and is accustomed to the Torah will eat its reward in this world (Tanhuma, Matzerah 2)

Verse 22

: Finding a woman is good. Mitzvah Torah, and his name: Isha Tovah
and desire. and Eutsia; It's simple. Another thing: a man who finds a wife and finds good and fulfills his will, that man has taken out his will from the Holy One, blessed be He. Rabbi Yosef Kara

Verse 23

And this is the way of thee; to teach thee the way of the land, that even through the mouth of ten shepherds a head may speak. This is the way of the shepherds. And therefore the matter is most important for the disciple: He will answer boldly, the head

Verse 24

Ish Reim to be warned. A man who buys him Reim and there will come a day when you will come to him and bring him closer. And if there is one who loves a brother, who is closer to him than his relatives and his life : –He said: What is the matter with you?

Chapter 19

Verse 1

Verse 2

A soul is not good. It is not good for a man who is without :Even without knowing
Torah and who is quick to sin. The sinner stumbles and throws iniquities at his heels, and says: This is easy, I will pass over him. And many of his wives have departed (Eruvin 10:): Also without knowing, he forces his wife to use the bed: because of her
And he who hastens with his feet is a sinner. This is the cause and its difference. Another thing: This is the one who walks among the grass on the Sabbath (Sabbath: 12).

Verse 3

And the transgressor will pervert his way, the foolish man will pervert his way. In his sin, evil comes to him, for in his anger and his wrath he is cut off from his people, and when calamity comes, his heart is angry with the Holy One, blessed be He, and he hastens after the time: this is the judgment, like Joseph's brothers who said, "What is this that God has done to us?" (Genesis 24:28)

Verse 4

:Hun Yosef will add many friends. Many lovers. And he will be able to free himself from the waters of Torah study.

Verse 5

Verse 6

Many will begin to be kind to a generous person and to all who are evil. All evil people become friends with a person who gives. May he be rewarded with the gifts of righteousness and may he be rewarded with the gifts of the Torah.

Verse 7

:All my brothers and sisters. His relatives

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:Even though his neighbor is far away. And every one who dwells among his neighbors, his friends, and his lovers pursues evil things. Is it not for nothing that He says: So-and-so is my neighbor, and so-and-so is my neighbor, and so-and-so is my neighbor, and he will eat and drink to satisfy his thirst in my name, for he is a head in the Torah and in good works? :Vain talk. A person who pursues things that are not true. He returned to the teachers and they were filled with his knowledge, and his father-in-law found out about Joseph that he had been slandering his brother, and he told his father that they were jealous of a member of his family, so they hated him and called him Rashid because he had been slandering them and lying. And he later recalled that he was not surprised. He did not curse and persecute, and as for Joseph, he was the one who was cursed, because his speech was returned to him. He was the one who said that they were the ones who pleased him, and the one who wrote against them, even in the hour of destruction, was the one who killed the city with They eat a part of the living creatures of whom it is said, "And they shall slay the city of the goats" (Genesis 37:3). He said that they were the ones who were the most jealous among the sons of the tribes, for "Joseph was sold for a slave" (Psalm 111:17). He said that their eyes were the ones who looked upon the daughters of the land, saying, "Blessed are you, O Holy One, it is your life that I have made." The bear's name is "And he took his master's wife and became his wife" (Genesis 33:7) (Genesis 34:7)

Verse 8

Verse 9

Verse 10

:It is not desirable to deprive a slave of pleasure. It is easy and simple, for there is no pleasure in a slave ruling over the generous.

Verse 11

:The shekel of Adam is his nose. As it is with thee, if he does so, it is his shekel: and it shall be his: and it shall pass over his bones.

Verse 12

:They roar like a furious lion. Blessed is the Holy One.

Verse 13

And Delph Tured. A raindrop comes down in the house and stinks and pours on the residents of the house, like a woman: Reah

Verse 14

Verse 15

The slanderer has fallen asleep. The slanderer brings her to sleep, this is the slanderer. But the proverb – to the one who slanders in his Talmud; Finally, when a wise man speaks a word of wisdom to him, he falls asleep and the soul of deceit is hungry. Finally, the poor man will be found; And the one who believes in his Talmud, in making his Torah a bundle, will end up: that he will forget

Verse 16

:He who keeps the commandment keeps his soul, and despises his ways, his days are days. He who does not set his heart on the shekel

Verse 17

And he shall be cast down to death, his righteousness shall be commended to him before the tribulation of the famine, and this is the end of his life, and his body shall be restored to him: I will also restore his soul.

The Lord is gracious to the poor, and his debt will be paid. When he soul were poor." begins to suffer, he says: "If only his

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Verse 18

Your soul. But the stroke of death will strike him. And the day of his death, the day of Tisha :May your son be comforted, for there is hope.

Verse 19

A great fire carries punishment and death. If you pass over your enemy and save your enemy, if you see evil coming, you will still prolong your days and prosper.

Verse 20

Verse 21

Verse 22

Adam's desire. Ekr that the human beings are compared to Adam because of his grace: and good comes from a false person. And if a man lies and promises and does not do it, he is better than him.

Verse 23

:And the seventh night. He who fears the name, that he may not be afraid of the name of a shepherd.

Verse 24

The lazy man bury his hand in a bowl. In a hot furnace, when it is removed from the light and emptied, it warms their hands and becomes like a furnace "in the furnaces, and in the furnaces, and in the furnaces" (2 Chronicles 23:13). And from the beginning in the furnace. In the furnace. The language of Targum translates "and it broke" (Genesis 22:3): "and it broke", many of them will laugh at the Levite I heard: at the time of winter and a frost, because the cold and the frost are stinging and the hands are freezing. And I heard: as he said: She was buried in his lap (sa'a) in dish.

Verse 25

And we will be converted The land of Tekoa and the forest of Petah will be destroyed. Because of the plagues of Pharaoh and the slaughter of Amalek, the wise will be saved. (Tanhuma, Yatro 3)

Verse 26

:A father who robs a mother. A mother who robs a mother by the hands of Sarah, the Egyptian who saw the son of Hagar, who was a prostitute, who was a prostitute. His ways. On the rocks and the nakedness of the wilderness, this is the reason why his mother was cast out, "and the matter was very terrible in the eyes of Abraham" (Genesis 21:11).

Verse 27

My son has ceased to hear and to see. The source of the verse is short, and this is its interpretation: My son has ceased to err from the words of the wise in the way of hearing a moral law, he has ceased to err as he erred, and so "and has ceased to keep the Passover" (Numbers 9:13), and so "because he has ceased to count" (Genesis 1:5).

Verse 28

:The witness of Belial will bring judgment. He will testify to Adam the judgments of torment and death.
He will swallow it. And evil will destroy us. Haven

Verse 29

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Be prepared for mockers. The Holy One, blessed be He, is the time of judgments of the plague, for this is the mocker who speaks with evil tongues: (Deuteronomy 13:4)

Chapter 20

Verse 1

Verse 2

:They roar like a lion, the terror of a king from his transgression. He is angry with him.

Verse 3

:Honor to a man who stays away from strife. To Noah who is at peace from strife.
:And every fool. He who does not refrain from quarreling, his shame will be revealed.

Verse 4

:A lazy person will not plow in the heat. The lazy person sits in the cold and does not work hard or study the Torah.

Verse 5

:Deep waters are counsel in the heart of a man. A wise man walks in the heart of a wise
man, and a wise man comes and draws his counsel from his ways. :And a man of understanding will guide him.

Verse 6

Rabbi Adam will call him God. There are many human beings who trust their loved ones who trust them: mercy and call them when they are pressed:
Ish Hasdu. his promise to do mercy
And who can find a faithful man? The one who trusts and is strong.

Verse 7

Verse 8

A king sits on the throne of judgment. In its simplicity, it is like the Holy One, blessed be He, and it is like the judges of truth.

Verse 9

Verse 10

Verse 11

Verse 12

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Seer and body. As the saying goes: The work of his hands is what he does, and he desires with his ear that hears a And enemies Hearing ear moral: and the eye that sees the newborn.

Verse 13

:If you love us, you will inherit. How can you do that?

Verse 14

The oppression and torment of famine, he says: Woe is me, for the one who My hands "Bad, bad," says the buyer. The buyer is a Torah scholar. rejoices over the sorrow that is made to be sorrowful. This is evil and this is created. And when he walks, he is not full of wisdom then :And it will be finished. And it will be gone.

Verse 15

Verse 16

Verse 17

:A man's guarantor for a false bread. A man's wife's adultery
:And later he will fill his mouth with gravel. Fine stones, and then "he will crush it with gravel" (Lamentations 3:16)

Verse 18

Think of the counsel of the wise, and of the wicked, and of the wickedness of the wicked. If you come to fight against the devil, come to the wickedness of the wicked: turn away, and pray, and fast.

Verse 19

:A secret exile goes to Rachel and seduces her with his lips. He speaks in parts to seduce you and to incite you.

Verse 20

You will know the light in the midst of your darkness. In the darkness, in the darkness, as if to say: When evil comes :Cursing his father and mother

Verse 21

A frightened patient in her head. Who was afraid to hurry and take away the disease, like the sons of Gad and the sons of Reuben who hurried and spoke in fear, who said, "Sheepfolds were built for the place where the flocks of "To anoint him" (Numbers 32:16) – Acts 7:11)

And its aftermath will not be blessed. That the rest of the tribes were exiled two years before, as is explained in the Seder Olam (Seder make the Olam Rabba 22) and in the Midrash of Rabbi Tanhuma (Tanhuma, Masei 10); “In the year of the second to hold and to Lord a forest of the spirit of the king of Assyria, strong and strong” (1 Chronicles 5:22), and the rest of the tribes were exiled in the year of the sixth to strengthen him (v. 1). The victory over Hoshea the son of Elah (2 Kings 17:1)

Verse 22

Verse 23

Verse 24

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Verse 25

He is defeated and struck down by transgressions, he defiles His holiness; as it is Adam's grave will be a holy place. When Adam written, "And he shall drink and drink"
(Obadiah 1:16): And later vows to visit. Adam was forced to return later sacrifices, to vow and to bring and to seek for his soul.

Verse 26

: A seed of wickedness. Pharaoh and his army (Exodus 14:28)
:A wise king. Blessed is the Holy One.
And he sat upon them in a chariot. Gilgal from their religion he sat upon them, "And he led him with pride" (Exodus 14:25) as opposed to: "And he hardened his heart" (Exodus 8:11)

Verse 27

The Lord's light is the breath of man. The breath that is near him testifies against him in judgment (Pesikta Ravati 8)

Verse 28

Verse 29

You will beautify the whites as they are strong. Just as you areautify the whites as they are strong, so the glory of the old men will return to their gray hair.

Verse 30

The wound of a friend is a wound of a friend. The elders have taught him (Yalkut Shimoni Proverbs, you will be angry): The pain of his heart: for a word of offense, he will come to the hands of the wounded and the wounded.
And the blows of the abdominal cavity. This is the hydrogen (Baba Metzia 17:)

Chapter 21

Verse 1

Verse 2

:All the ways of a man are right in his own eyes, and they are right. And a man

Verse 3

Verse 4

:High eyes. Coarseness of spirit and
broadness of heart. Desire to fulfill the desires of the heart, is the ink of the wicked – their heedlessness and their thinking is their sin.

Verse 5

:Thoughts are clear. A righteous man walks in truth and clear judgment.
:I am free. May success and prosperity come.
:And all speed. Pushing the hour

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Verse 6

: To amass wealth. To amass wealth. A lying tongue.
:The body is destroyed and the soul is destroyed. Mokshi (SA: Seeker) Death is theirs.

Verse 7

:Yegorem. Yegorem

Verse 8

:The way of a stranger is turned upside down. A stranger is turned upside down, he is turned away from the law, his way is turned upside down

Verse 9

And a friend's house. That he went to his friend's house to talk with his wife. And the Midrash Aggadah (Avot Darbi Natan 336; Sanhedrin 101): It is prophesied that the Shekhinah will eventually be removed from over Israel, who are like the Midianite wives.
A house of friendship. A house where friends are neighbors to the Holy One, blessed be He, like the image that Manasseh set up in the temple: (2 Kings 21:7)

Verse 10

Verse 11

The hands of the tormentors of the wise and the wise return to their senses. :When a scorner is punished, my heart will be wise.

Verse 12

The righteous judge. The righteous of the world, the Holy One, blessed be He, who gives heart to remember the house of wickedness, as the memory of Amalek (Exodus 17:14)

Verse 13

Verse 14

:To give secretly. Charity
It will be forced, it will be forced by strong heat. And bribery in jest. This too is righteousness.

Verse 15

It is the anointing of the righteous to execute judgment. It is the anointing of the Holy One, blessed be He, to execute judgment on the righteous, that they may be justified in the life of the world to come, and it is the anointing of the righteous, that the Holy One, blessed be He, brings torment upon them, that they may be justified in the world to come. Thus it is required in the Midrash of
Tehillim and Mochathah. It is for the workers of the house, according to me, who do not give their heart to return, and who do not suffer pain to benefit themselves, and who grieve and do not benefit themselves.

Verse 16

:Adam strays from the path of wisdom. He departs from the Torah.
:In the assembly of physicians. In the assembly of hell (Baba Batra Et.)

Verse 17

:A man is lost. He who loves joy is always drunk.

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Verse 18

And wickedness came under him (Yerushalemi A wicked man will betray the righteous, and a traitor will bring down the righteous. The righteous will be saved.
Berechoth and Haman (Esther 7:9-10):9:1), like Mordecai

Verse 19

It is better to rest in a desert land than in a desert. This is also said about the removal of the tabernacle.

Verse 20

And the folly of Adam. And the folly of Adam

Verse 21

Verse 22

A city of mighty men ascended, wise men. This is Moses, our teacher, who ascended among the mighty angels (Psalm 100:20). "And he descended and went down." Torah

Verse 23

Verse 24

: Arrogant. A coarse spirit, he will end up being a fool who does not feel like hearing morality.

Verse 25

Verse 26

And the righteous will give. All the needs of his house, which the Holy One, blessed be He, has appointed.

Verse 27

Even though they bring it in a hurry. And everyone who lives brings it to his own destruction, and with bad advice, like
sacrifices: Balaam and Balak, who brought nothing but to curse Israel (Numbers 23)

Verse 28

:And he that heareth, that receiveth what is written in the Torah, "Thou shalt not bear false witness against thy neighbor" (Exodus 20:13) :To
be saved. Immediately

Verse 29

: He is evil in his face. see his anger in the hour of his anger
:In his face. From the word "nose" (Proverbs 29:22)

Verse 30

There is no wisdom and no body. There is no wisdom and no understanding calculated against the Lord, every place is a desecration of His name,
there is no: "Holy one, honor to the Lord" (Berachot 19:)

Chapter 22

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Verse 1

: name is chosen from many things. Good name
:Silver and gold. A good gift is chosen.

Verse 2

The Lord does all things. When I say to the rich, “Fight me,” and he is a severe punishment, the Lord does all things. The Holy One and the rich are all things (Revelation 16:16). :Blessed is He who makes them new, for this is my poor

Verse 3

:Naked, she saw evil. Punishment for transgression, and hidden, and not transgression.

Verse 4

The fear of the Lord is coming. Another thing: Humility is a virtue, and fear is a weakness and a The path of humility. On the path of humility weakness: for it, a trampling ground for its feet (Yerushalmi Shabbat 1:3)

Verse 5

Cold feet. As in "cold feet by your side" (Deuteronomy 11:1), "cold feet shall come upon you" (Ezekiel 23:24), for the tongue of the great and the small: cold feet. They are in the ways of the one
who hardens his ways, as if to say: torments are prepared for him.
He who keeps his ways straight will be saved from them. :Keeper of one's breath

Verse 6

And instruct him in words, whether for good or for evil, even when he is old: he will not What will you teach the youth? Mentoring a youth. According to me depart from it.

Verse 7

:A rich man will rule. The people of the land need you to learn wisdom for their future (Shabbat Kelt.)

Verse 8

Will he receive his salary? A man will reap according to his sowing, according to his harvest, according to his deeds. :He who sows iniquity will reap. He who sows
He will eat and drink. Yeshua says (SAA): The tribe of Hamathu, who is the son of iniquity will reap. He who sows iniquity will reap the seed of his seed, and the seed of his seed will reap the seed of his seed.
Adam, will eat and drink, according to the one who destroys his wealth.

Verse 9

Verse 10

: drive out the slanderer. The evil one will be created.

Verse 11

The pure in heart loves the grace of his lips. He whose lips are grace
is his neighbor. The Holy One, blessed be He, is his beloved and his delight (Genesis 4:5).

Verse 12

Machine Translated by Google

Verse 13

?A lazy lion said outside. Why don't I go and learn Torah?

Verse 14

:A deep is drowned in the mouth of the slain. In the mouth of the workers
of idols: The wrath of the Lord. He who is hated by the Holy One, blessed be He, shall fall and stumble in it.
:Rage. A rebuke from his lips

Verse 15

Verse 16

:He who oppresses the poor to increase his wealth. He who
oppresses the poor to increase his wealth. :Given to the rich. Finally, he gave his money to the workers of the rich scrolls, and

Verse 17

:Let your ear hear the words of the wise. To learn Torah from all the wise, and if your
wickedness is great, you will not learn from his deeds (Chagiga 15:) :And your heart is broken for my knowledge.

Verse 18

Will And I was afraid. Go later if you keep them and keep them in your heart, so that you will not forget them. How pleasant. It will be.
they be kept in your heart? When they are on your lips. When they are uttered in your mouth (Eruvin 55).

Verse 19

And he will be occupied with the Torah, and will not say: To be in the Lord, I thank you for your trust. I thank you for your trust in the Lord.
You? I will take away my kingdom and you will be burned.

Verse 20

Go thirties. Torah and Prophets and Writings :Didn't I write?

Verse 21

To you, O wise men, from among you, is a jewel of true words. To speak true words: To thank you, Koshat. My thirds are written.
to your
friends. To ask God for guidance.

Verse 22

:You shall not rob a poor man. You shall not rob a poor man because he is poor and has no power to stand against you.

Verse 23

And he will steal the soul. :For the Lord will make their quarrel and
their strife firm. He will snatch them away with the head of the new year (Rosh Hashanah 22:1 - –their heads. their young ones. And in the
he will say to them: "Kabaani, Pahgnia, and Kowlah") ke u. covenant with them, and :

Verse 24

:Do not be afraid. Do not be afraid, to speak evil.

Verse 25

Machine Translated by Google

ÿÿÿÿÿÿÿÿÿ :Pen will be tamed. Pen

Verse 26

:Do not be in the hands of the ravens, carrying burdens. Borrowed, as in "a burden of fear" (Deuteronomy 24:10)

Verse 27

Verse 28

Do not cross the border of the world. Do not turn back from the way of your fathers. And they said, "Our remembrance is to bless it" (Torah of the priests, the censer is made of a piece of cloth, so that the holy ones may fall from it, Parsha 1, Chapter 3): The offering is made in the following manner: the detail, for this reason it is said, "You shall not be cut off by the border and by the body." You shall be cut off as if "you were cut off backwards" (Psalms 25:5).

Chapter 23

Verse 1

:When you sit down to fight. To eat
your heart to know who he is, whether his eye is evil or beautiful :Between you will understand. Give

Verse 2

:And you shall put the tabernacle in your mouth. In your life; if you see his eye in trouble, do not eat of his food.
And if you are hungry, it is better to carry a sackcloth between your two you Breathe it. If a rabbi and his If Baal
teachers are busy teaching (Holy 6.) In the study, the student sits before his teacher; if he knows that his teacher will return, he
will be silent and answer his question, and if not, he will answer his question, and if not, he will carefully

Verse 3

Do not give in to his temptations. But leave him and go before a righteous man, and do not shame him with questions, lest he not know how to answer.

Verse 4

:Don't reach the tenth. To make your version of the ropes, ropes, so that you will finally forget it

Verse 5

:Your eyes will grow weary of it. As a rest, you will close your eyes to it, and there is no sign of a commandment in you: You will grow weary. As it is "and you will grow weary" (Exodus 22:9): "and you will grow weary" (Onkelos translation)

Verse 6

Verse 7

And his taste is downwards, so he works a handful of holes, and his For as a door is in his soul. This door is the point of his middle.
taste is upward like every hour that he reads. And we solved it: And there is no word there; If there were a word, it would be a little
like the one who poured out this bitter drink on the soul of the evil eye. So it is a door from the tongue of "the gates"
(Jeremiah 29:17) Deuteronomy

Verse 8

:Pitah. That which you have eaten in his house, will end in drunkenness out of shame.

Machine Translated by Google

And if you speak soft words, you will lose everything. :And you have corrupted your pleasant things. The tents that you have strengthened

Verse 9

Verse 10

And in the breasts of the orphans. In the gathering of forgetfulness and in the sight of the seer they are

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

:The words of your righteous lips. In the hands of those who know your heart.

Verse 17

:Do not envy your heart with sinners. In their prosperity, to be wicked as their death (Berachot 7:)

Verse 18

If there is a later time. If this is used in a language that, as if: that in the future there is a later time, hope: to you

Verse 19

Hear now, my son, and be wise, and I will guide your heart in the way of your heart. After you have become wise, walk in the ways of your heart, for wisdom will not lead you astray.

Verse 20

Verse 21

"He who is greedy and gluttonous will inherit." (Yonathan Translation)
And you will wear rags and sleep. Laziness and sleep will clothe you with torn clothes.

Verse 22

Machine Translated by Google

Verse 23

And Elohim will say: As I taught you for hire, so I will teach you for hire (Genesis 29:11). Truly, it is a purchase. And if you cannot find a way to learn for free, then learn for a fee.

Verse 24

Verse 25

Verse 26

Verse 27

And the light of Tzara. Ashtareen Balazs

Verse 28

:He is also a participant. Coordination
"And they will betray Adam," he adds. "Many in Israel will betray God," and even Epicureanism speaks.

Verse 29

: Woe to me, my father. The tongue cried out and wailed.
My days are like days of judgment, my days are like days of judgment. My days are like days of judgment with men, and the rest of the days are like days of mourning, and the rest are like days of mourning, for in the multitude of words there is much transgression (Proverbs 19:19).
:I have a lack of wisdom in my eyes. From much wine his eyes are red, and he is ashamed (Tanhuma, Shemini 5)

Verse 30

:From a mixture. From a mixture, and that is where the word "from a seller" comes from (Leviticus 25:14)
:To investigate from afar. That which is investigated and examined would be known as good wine.

Verse 31

:Do not let your eyes see me, as if I were a drunkard. Do not let your
eyes see me, as if I were a drunkard. His eyes will wander in the streets. He is very drunk, all his transgressions are like a drunkard, all the paths are straight in his eyes in
the streets. In a pocket it is written, as if to say: The drinker fixes his eyes on the cup and makes me happy – in his pocket of this (Yoma: Ah.)-to:

Verse 32

Yafarish. To the tongue of a sting, point in Balazs, "in the morning's lesson" (Judges 3:1) Targum: "in the interpretation of the Torah" (Targum Jonathan), and in the Gamara (Baba Metzia p.): Denakit Parsha, Aguilon Balazs. :Vayesh Putharin: They shall separate him from the sea

Verse 33

:Your eyes will see strange things. When you get drunk, the wine will burn you and make you look at prostitutes.

Verse 34

And you shall be blessed (Deuteronomy 28:33)

Machine Translated by Google

:When he lies in the heart of the sea and when he lies at the head of a rope. The mast of the ship is ready to fall from his hand.

Verse 35

Prepare me, my body and soul. When he wakes up from his wine, he is not moved by all the evils that have befallen him, and returns to drinking.

Chapter 24

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

: Elder wise man. A wise man is always evil

Verse 6

Verse 7

It is expensive that it is not commanded, just as the proverb "to gather and gather" is expensive, and like the proverb "to buy and to buy," it says: "And tomorrow there will be a little" (Deuteronomy 8:3).

A fool is like a stone (Job 28:18). As the saying goes: All wisdom is like a stone, like a stone. How can I deal with the Torah? When will it rise in my hands? But wisdom changes little from day to day.

Verse 8

: One who thinks evil. One who plots evil.
:He is called a man of deceit. He is a wicked man, whom men call: a man of deceit. The counsel of the wicked.

Verse 9

:The lust of a fool. The counsel of a fool is a sin to her husband:
And a mocker is abomination to man. A mocker is that which abominates man against the Holy One, blessed be He, and against the children of men.

Verse 10

:Healing. From the Torah
In the day of trouble, a strong man is strong. The angels of the Lord will not be weak. This is the teaching of the wise (Blessings: 3). And the Lord said to him, "You have strengthened your beloved in the day of trouble, to stand against him."
:Tsar Kokhechah. In the day of your calamity, you wrote, "If the plowman plows, you will plow with your whole body" (Esther 4:14)

Verse 11

Machine Translated by Google

: The shadow of the dead and the body. To save those who are taken to death, those who are bent to death
:If you are weak, save them, for this I have said, "Strengthen your strength" (Proverbs 24:10)

Verse 12

:Whatever you say. Whatever you say, and recognize it as using a tongue twister

Verse 13

Eat my children's bread. As the saying goes: The way of the children of Adam is to eat bread, how good it is. Even so, as wisdom is a pursuit, so is the pursuit of wisdom: for your soul.

Verse 14

:If you find them, then come back later.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Do not be afraid. To be like them, as "you will be afraid" (Jeremiah 12:5), "as you are afraid of the cedar" (Jeremiah 22:15)

Verse 20

Verse 21

Fear the king, and in your heart he will not take away the fear of the Lord, and the fear of the Lord will be yours forever: Fear the Lord, my son, and your king. you will go
before them: you will not be mixed with strangers. Those who say: The two licenses of Yeshua

Verse 22

And the two of them. The breaking of the work of the idols and the breaking of its workers.

Verse 23

Shelma says, "These are the words of the wise who sit in judgment, and not only of the wise. All the words on the subject: Let them know face to face in judgment, for it is not good" (Tanhuma, Mishpatim 4).

Verse 24

Machine Translated by Google

Verse 25

Verse 26

:Lipsticks will kiss. All lips will see to it that it is kissed.

Verse 27

:Prepare outside. This is a
reading: And a field in the field. This
is a second time after you have built your house. This is a Gemara (deviated from the Medes). Another thing: When he heard
it, he began to take for himself fields of Shekhem, as it is written (Genesis 33:19) "and he bought the field where he had spread his tent," like this: later you will build your
house. Take a wife

Verse 28

:And you shall judge with your lips. You shall persuade your neighbor with your speech.

Verse 29

Verse 30

:A lazy man. Who does not return to his Talmud version.

Verse 31

:Kimshonim. Chochim
:They were taken.
They were taken. :They were empty. Larger than the harvesters, and their heads were
as sharp as thorns, forgetting the heads of the bones, and its roof and stone wall were destroyed. Thus, whoever does not return to his Talmud,
begins to change the words of the sages from one to another (Avot Darbi Nathan 24:6), as it is said: “For the pure, the impure, and for the
impure, the pure,” and this is the destroyer of the world.

Verse 32

Verse 33

Verse 34

:Your hair will grow. The things you are the head of will come to you in a hurry.

Chapter 25

Verse 1

Also, these are the proverbs of Solomon which he recorded. He returned to his homeland, when Hezekiah was anointed king, and he himself
even to Beersheba: established disciples in every city, as the Amarinites did in the fourth chapter of the Sanhedrin: (They searched from Dan
and the people of the land did not find him.
:The ancient. The strong.

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Verse 2

The glory of God is a hidden thing. Like a chariot made of clay (Ezekiel 1) and a chariot made of clay (Genesis 1)
And as for the honor of kings, he inquired about a matter. When you demand the honor of kings, or the honor of wise men who have made interpretations of the Torah and the decrees that they have decreed, you may go and inquire and inquire and ask them, in order to speak. But when you are asked about the making of a chariot and the making of a head and the laws written in the Torah, such as the laws and things that Satan complains about and places upon them, such as eating pork and the eating of venison and the eating of venison, you cannot go and investigate just to hide, and say: King's cut is

Verse 3

There is no search. For heaven above, and for the depths of the earth, and for the hearts of kings, there is no search, for why do laws come before them, and from them all tongues speak, and all hands write, and why do wars, and need to be given heart to all of them. They are not able to write the blasphemy of the wicked.

Verse 4

The dross of silver. From you, as "as a dross from the furnace" (2 Samuel 21:13); as a silversmith who has no silverware goes out to rule until the dross of copper that is in it is removed from him, so a group of nepheline is not delivered from punishment until the wicked are removed from among them and he executes judgment upon them.

Verse 5

Verse 6

Do not boast before your king. To show off your pride and to be proud before your king is to stand before someone greater than you. It is better for them to say to you, "Come here," than for you to enter without his permission and be told, "Go out."

Verse 7

:What your eyes have seen. That this thing is true

Verse 8

:Pen, what will you do? Pen, come to me, you will not know what to do after it.

Verse 9

You have quarreled with your neighbor. And if you have quarreled with your neighbor, then you must quarrel and fight with him, from every place, a secret later than you will reveal. You will not remember him after the manner of his fathers, whose name is not known to all, and you will reveal it :)Sanhedrin 44:(

Verse 10

"The disgrace of Egypt" (Joshua 5:9) translated: "The disgrace of Egypt", meaning: "The disgrace of Egypt" lest

Verse 11

Golden blossoms. Like a painting of a peacock on a silver plate. The silver-plated utensils, like "And my hands are like my hands" (Exodus 33:22), are spoken of by the
Lord in his mouth. In his mouth, and his example is "I have taken your mother's womb as a wife" (Psalms 56:16) - 28), that if - you are established and sit near me. And this is not like the cutting off of 'a wife and a girdle' (Isaiah 28:27). There was a point of opening the door under the door, like the "wheels" (1 Kings 7:1-3), and not a single point would fall into it: a little bit of water.

Verse 12

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"And thou shalt be healed" (Hosea 2:15), as a golden thread, and my disease as a mark. Adi is a golden cluster, as "and thou shalt be healed" (Song of Songs 7:2) :as a mark. For the tongue is an
ornament of gold, and it is called "the mark of gold" (Song of Songs 5:11)

Verse 13

Cold as snow. Like the cold of the days of snow that Adam longs for, they are the days of harvest, and not the snow of the night, for the snow is not good: it is the hour of harvest.

Verse 14

T Marriages, spirit and body. As the beginning of a storm is like when the heavens are covered with clouds and the wind is blowing and the earth is troubled, hoping for rain, but it does not come, and they are troubled and their eyes fail, so is a man who draws a well and says, "In the hand of the Come: Thus and thus will I do to the light, and the eyes of the poor are blinded by his own strength, but it is not."

Verse 15

In your day you will be a star. Since the Holy One, blessed be He, is your light, and He will not fail, sinners will give heart to His temptations in repentance and prayer.
:And the tongue is soft. In prayer and supplications
: A bone will break. The strength of the cutting is difficult.

Verse 16

A mixture of food and drink

Verse 17

He who cherishes your foot. As if you found a fish and it was sweet to your taste, and you did not eat of it, lest you be filled with it and vomit it, so he who cherishes your foot from your neighbor's house, even though he is your neighbor, prevents you from going there day by day and hates you. And regarding his sermon (Hagigah 7): Should I not be accustomed to sin with shame and to constantly bring sins and You will be satisfied. lest accusations to the house of the Lord, who is called a friend to Israel, as it is written, "This is my uncle and this is my friend" (Song of Songs 5:16)

Verse 18

:Splitter and destroyer. Name of war weapon

Verse 19

:A bad tooth. A broken tooth:
A promise. As it is said, "And my soul is not yet broken" (Psalm 18:37): He who trusts
in a traitor. He who lies to him in the day of his calamity is like a broken tooth and a promise.

Verse 20

A date in a cold day. "In a garment of mourning" (Isaiah 37:5): In a garment of mourning, My vessel that I have seen, To remove from above, By My mouth, that is worn out; As Demetrius translates "And afflicted" (Genesis 8:13): "And My sorrow" (Onkelos translation). And this clay, is its solution: In a garment of mourning, My mountains are in a cold day, Like acid on a slough. Slough. From soft earth, Like a piece of which is called a kerida, and there are laws, signs, and instruments; both of them. And what is a teacher of songs to an evil heart? It is like acid falling into it, which poisons it and corrupts it. A teacher of songs? This is the one who teaches Torah to teach evil, who has no heart to do it. (Cholin Clegg.)

Verse 21

A - If he is hungry, he will hate you. As he hears, and his many sheep will interpret it (Sukkah 55:1b) On the evil one's condition: If he is hungry, And he said to him, "Swear to him in the past, and bring him to the house of the midrash, and let him eat of the bread of the Torah, and let him drink of water." From the water of the Torah

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Verse 22

:Because they are coals. They are what a fireman takes and carries from the wilderness to burn on
his head. All the coals he takes from the midst of the fire are coals of fire, as it is said, "to kindle a fire from the midst" (Isaiah

34:14). :And the Lord will repay you. He will repay you, so that no one will prevail against you.

Verse 23

:The north wind will bring rain. The rain will give birth and be healed.
And angry faces are defiled by a lying tongue. The tongue of the wicked causes them to be defiled by the face of the Holy One, blessed be He. And this is the simile of the solution of the verse: A windstorm is made for a person who defiles rain, and a lying tongue is made for angry faces.

Verse 24

It is good to return to the corner of a roof. It is said about the removal of the tabernacle (A great lamentation, opening it like this)
:From a Midianite woman. The assembly of Israel, who justified their deeds and dedicated them to the Holy One, blessed be He.
A house where friends built a house for their dwelling.

Verse 25

:On a tired soul. It is possible to put a tired soul to rest.
And a good reputation. He is also equal to them, and so is Jacob: "And the spirit of Jacob anointed their father" (Genesis 1:27)

Verse 26

He is a coward. He is a coward: he is a
coward and a coward, he is a coward and a coward. The righteous shall perish before the wicked. When the righteous shall perish before the wicked
:Speak as if you were a fool

Verse 27

I eat porridge. Eating porridge is very good. The word refers to the one who makes a chariot (Ezekiel 1) and to the one who makes a head (Genesis 1) for the exiles of many, and the peoples of the earth mock at the words, and they ask the gods, "What is the purpose of her? What is the purpose of her?"
and they search after their own glory. And the one who searches after her own glory will see her? In the words of the wise, Whose glory is glory: in their cuts, it is possible to ask what is the taste of their cuts like that, and why they are covered with every cut and cut

Chapter 26

Verse 1

As snow in summer. At the time when the young men were to be roasted in the oven to dry and make cakes, as it is said, "The bread was made: and the summer was for the young men to eat" (2 Samuel 16:2).

Verse 2

:Like a bird that wanders. It wanders, and like a swallow that returns to its nest: So a
curse will not come without cause. For the water that has gone out of its mouth
:Sparrow. It is a bird called Rondel in the sky, and it is called Sparrow – it flies in the house like a bird in the field.

Verse 3

A whip for a horse. It is a whip, and a thousand tribes are prepared for a nation like fools. They are tormented and prepared for evil (Exodus 9:8)

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Verse 4

ÿÿÿÿÿÿÿÿÿ ÿÿÿÿ : Al-Ta'an is a cistern. In matters of strife and strife,

Verse 5

:Answer: Sil. He came to incite you to a foreign occupation, let him know that he was deceived.
He will be wise in his own eyes. And there are two verses that he will interpret: Do not answer in a matter that is difficult for him: if you lest
answer him, he will answer as a fool in a matter that if you do not answer him, he will be wise in his own eyes.

Verse 6

He who sends a messenger by the hand of a fool needs many messengers, to return and send a third to correct the error of the first, which he sent at the beginning; and he drinks a fifth. His friend is angry: upon him is the messenger of the fool.

Verse 7

His eyes are like a mirror. His eyes are like a mirror, as "My eyes are like a mirror" (Isaiah 44:1); the eyes of all men are visible to the eye, and the eyes of those who are high above him. And this saying is like a proverb in the mouth of a fool, who says it to learn wisdom: Who is he that cometh to learn wisdom? He is astonished and high above him! The proverb says: His buckets are market-places: a shard

Verse 8

In a sentence. Prondula Balazs, that a stone that is not to be raised is a stone that is to be thrown away. Thus, the tendency to lose honor is not of the Kaima. And many of them remember him as a blessing for his preaching (Chulin Klegg.): For the Torah teacher to teach a student who is not righteous, who is like throwing a stone at Marcus.

Verse 9

A drunkard's hand is like a drunkard's hand. As a drunkard's hand is like a drunkard's hand, so is the proverb that is said about a donkey (Proverbs 26:10). ?The inability to be a need and a painful thorn stuck in my mouth. And what is it?

Verse 10

The Lord is the one who defiles everything. The Holy One, blessed be He, is the Creator of all things and the Judge of all things; as foolish as wise, there is none like Him: a scoundrel for the sake of wisdom.
And he is hired as a slave. It is not like flesh and blood that He does not intoxicate skilled workers, nor does He intoxicate the drunkards in His kingdom, but the Holy One, blessed be He, is the one who defiles everything, and the one who intoxicates the fools, and the one who intoxicates the one who walks along the paths, and the one who teaches the Aggadah: and the one who intoxicates the fool with his tongue, "and they will intoxicate him from the springs of the earth." The idlers of all the kings. (Genesis 8:2), and the tongue of "drunkards" (Isaiah 19:10): The Holy One, blessed be He, is sweeter than the brook, and he shall go in it, and from that time on He shall be sweeter and shut up all the passers-by of the days from the beginning. The one who uses the altar during the days of heat, from Mishrei and Elaik, and in the words of Rabbi Moshe, I saw: Rav, who defiles all the rich, is the one who performs the many acts, and even until Passover. In the corruption of the kingdom, he who is like a scoundrel in his kingdom, behold, he is like a scoundrel who is like all the passers-by who are seen: for your wisdom he will prepare, and you will not be able to do it; and it is an empty talk, and it is not the matter here.

Verse 11

Verse 12

Verse 13

Verse 14

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Verse 15

: In success. In a hot spring he gives his hand, from the source.

Verse 16

:Satisfiers. Wise men

Verse 17

Holding a dog's ears. He who goes to quarrel is not a fool. He is like one who holds a dog by the ears, causing it to lie down for free.

Verse 18

As if he were shooting out sparks of fire, as if "and sparks in their midst" (Isaiah 51:11), as if he were shooting out. From the word "lightning of sparks" (Berachot Noach:). Another word: sparks. "Pronzola" (Sh.), from the word "stones of a fortress" (Zechariah 9:15), and in the Gamara (Bava Metzia Tsed.): Zikta is a piece of flax; and Yoreh: half And death

Verse 19

Thus a man deceives. He seduces and incites his companion from the paths of life into the paths of death, and when his companion feels that he is being deceived, he says: I am laughing (Genesis 35:11)

Verse 20

In the absence of firewood. As two sayings are said to be true: As a fire is extinguished in the absence of firewood, so there is no quenching of the evil tongue that stirs up strife, and the one who is silent in the midst of strife will be silenced.

Verse 21

Coals for embers and wood for fire. Coals for fire are made into a city, coals are made into small pieces, and wood is made into fire: to kindle a fire, and a man of contention to kindle a quarrel.

Verse 22

As a thorn in the flesh. With a tongue that is thorny. And the multitude of their remembrance is for blessings, they interpret (Deuteronomy 24): As a thorn in the flesh: it is death to them. The words of the wise men are to them for death: piercings of the belly. It is the death of the dragon

Verse 23

It is like silver shards embedded in clay, and it sparkles like silver, but there is no taint in it. So are perverse lips and a wicked heart. Those who pursue after the wicked, to stir them up, and one in heart.
:In divisions and speaking one with his mouth :and an evil heart. Appearing as lovers, but in reality they are burning enemies :as it is said, "You have burned my back" (Genesis 1:1)

Verse 24

:A hater will be estranged. In his speech, the hater will be estranged, so that they will not recognize that he is a hater. ÿÿÿÿÿÿÿÿÿ ÿÿÿÿ

Verse 25

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Verse 26

And he who covers himself with a burden, which is darkness (SA: ÿÿÿÿ ÿÿÿÿÿ), is a hated burden. The one who strengthens his deeds in darkness is the word that is hateful to the Holy One, blessed be He, so that the Holy One, blessed be He, will reveal his evil in the congregation, so that he will know: in him that he is wicked (Sotah 9.)

Verse 27

Korah is corrupt. Like Balaam, who gave Balak advice against Israel and killed twenty-four thousand of them and was killed by the hand of Israel (Numbers 30:8) (Numbers 25:9), and he came to Midian to ask for his wages.
:And redeemer. As the saying goes: The end of the one who stands is failure, that he may fail in it.
And Aggadah Puteru (comfort and roll a stone. Roll it from place to place, that the children of Adam may be crushed by it. Buber, and see 28) in Abimelech who killed seventy of his brothers on one stone, and finally died on the stone, which was said to be Golgotha and Gog' (Judges 9:55) :"And he left a wife, a farmer, a charioteer and a charioteer.

Verse 28

He who accepts the tongue of the wicked hates the oppressed, because the tongue of the wicked pursues him: Saul sought David and killed Nob (1 Samuel 22:18-19)
:And his mouth is a part. The mouth of a
partridge: He will make a push. He who pushes away his recipient from the holy place, blessed is he.

Chapter 27

Verse 1

: Do not boast. Do not worry about tomorrow, for you do not know what a day will bring forth. What
a day will bring forth is evil, which will make tomorrow's plans futile.

Verse 2

Verse 3

:And take. Masha:
And the anger of the wicked. For the wicked are angry with the Holy One, blessed be He, causing them to bring wrath upon the world.

Verse 4

And revenge :And he shall wash his face, and when shall he stand? Before the envy of the jealous

Verse 5

Verse 6

:And they shall be enraged. To a great tongue, as in "They have enraged me" (Ezekiel 33:13)

Verse 7

:Tabush is a landscape. Tirmus is a regular person, as he is “defeated by his own desires” (Psalm
44:6) and he is said to have resolved it in the Talmud of Torah: “He sees his own strength, every bitter thing is sweet. Every bitter thing is sweet to him. As for the seventh, who is not averse to the words of Torah for the lust of the soul, he will be defeated. Even the familiar tastes For the heart is not thought of; and it is abominable to it, even though the words that come to it are bitter and in its end they are sweet.

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Verse 8

Wandering from a lament. Which leads and shakes, so is the wandering man from his place. The wandering wise man learns from: the Talmud, returning to his version

Verse 9

And the smell of incense gladdens the heart. :Oil and incense. The smell of oil and sweet perfume is better than that which is breathed, and the sweetness of one's neighbor is better than the advice of one's soul. He who is close to his friend will be advised. Another thing: And the one who delights in his neighbor's deeds, which are pleasing to the Holy One, blessed be He, is good: it is not from what he fills his heart with desire.

Verse 10

:Your friend. And the friend of your father, the holy one, blessed is he who is called the friend of Israel, and the friend of your father, who loved your fathers: Do not leave. If you leave, trouble will come upon you.
And go to your brother's house. Do not trust the sons of Esau and Ishmael, who will come near you. We read (Tanhuma, Yitro 5): When Israel was exiled to Babylon, they said to their leaders in a loud voice: "If you ask me, lead me on the way of my brothers, the sons of Esau and Ishmael." And the sons of Ishmael will go out to call them and will put them in front of me: the warriors and the nomads who are fragrant

From a distant brother. It is better for a person who is near to his relatives to dwell among you (Psalm 18:18), than for a brother who is far away to dwell with him, saying, "The days of mourning for my father and my body are drawing near" (Genesis 27:1).

Verse 11

:Be wise, my son. Be wise, my son.
:And my heart rejoiced. And my heart rejoiced in you.

Verse 12

And the right hand was hidden, which they drew from the transgression. Naked, the shepherd saw. The shepherd saw the plagues that came upon the land: and the wonders were not hidden, but passed by the way of the shepherd.

And they were ruined. :And they were punished.

Verse 13

Why is a stranger an Arab? Adam became an Arab, causing the judge to say to his companion: Take off his garment! (Baba Metzia: Cut it off.)

Verse 14

He who curses is called a curse, because they say of him, "His neighbor is blessed." Yeshua praises his neighbor every day, and blesses him who is and is rich in his wealth, and he eats and drinks from his wealth, and kings are drawn to him to gather wealth. Thus it is required in the Masechet of Arachin (Archin 16). And it is also stated in the Midrash of Rabbi Tanhuma (Tanhuma, Balak 24): As against Balaam, who blessed Israel with a loud voice, as it is said, "And he shall bear his burden and his body": Hatiam (Numbers 23:7), to bear a loud voice, and his end shall be to him.

Verse 15

:A leak is a nuisance. Rain that drips from the roof into the house and bothers the people of the house.
:On the day of the messenger. The day of the body, when all are shut up in their homes
:And the Midianite woman was drunk. They are both equal (Yevamot Seg:)

Verse 16

Her wings are a veil of spirit. Who can keep her from her snares? She is a veil of spirit; when no one can open her veil: the spirit, so it is, she will not hide it, and the fat of her right hand will call.
The one who reads is the one who is to come and wash his hands until he has washed his hands, just as the one who cleanses himself with oil does with the thumb of his right hand (Leviticus 14:17)

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Verse 17

:One in front of his neighbor. One among the disciples of the wise, one to another in the way (Taanit 7).

Verse 18

And whoever is a keeper of his master will be honored, and will eat the fruit of his labors. :Eat fruit.

Verse 19

:Like water. The faces that you saw from the inside, they look at you: So is the
heart of Adam to Adam. His friend, by what does Adam know that his friend loves him, so is he seeing his face

Verse 20

the Sheol and Abadah. She will not be satisfied with accepting the wicked among them, just as she will not be satisfied with those who are wicked in the eyes of Adam.
:From the evil one's rule, from the fulfillment of his desires

Verse 21

A refiner. My instrument is able to refine silver and a refiner is able to test gold, and a man is refined and calculated by my praise. :By my hands, which the Hebrews praise with their good deeds, he is tested by many, whether good or bad.

Verse 22

:The husks. Grains threshed in a threshing
machine :Threshing machine. Asita (Chulin n.b.), Mortior Balazs
By God. It is Buchna, Puli'n Mortrev Bala'z. In the name that exalts him and prepares him always: I am called God

Verse 23

:The faces of your sheep. May your eyes always be able to see what they are like.

Verse 24

For there is no eternal security. For if you are rich in silver and gold, that will not suffice you for eternity. Therefore do not waste it: small things are your treasure.

Verse 25

And when the grass is gathered to grow, then it will The harvest was in full swing. When the harvest was in full swing during the month of Nissan, the field was covered with grass.
be good for you, for the cuttings of the grass will be your clothing.

Verse 26

They will send you away, so that the meat may be eaten and the skins may be sold. And a field is expensive.

Verse 27

:And you shall be well-
fed, and your house shall be filled with the milk of goats. The mountain of his counsel. And the law is this: The face of your flock – for your bread, the most abundant in the flock, he will carry them in his bosom and lead them gently (Isaiah 40:11), for they are not for the world: the wicked, upright and the despised one who eats fruit, and the horn of the
one who is the shepherd of the sheep, the God of the wilderness. When his hearing is heard, And the Torah will be magnified in his hand, then: to his shame, his disciples will be his name and his garment of honor and glory.

Chapter 28

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Verse 1

: They are tried, and there is no pursuer: The wicked are tried, as when a flood cometh, and they shall fall at a light word, and there is no pursuer: And the righteous. Let their heart be strong (Amos 2:16) In the Holy One, blessed be He, as the infidel that trusteth in his strength.

Verse 2

In the land of the many,

And Adam understands. And in the path of Adam understands, the calamity will be prolonged from the beginning.

Verse 3

: A man of great power. He who judges the people of the land oppresses the poor. In justice, because he is not given in justice, he is like rain that sweeps away the field and leaves no fruit.

Sweeping. Sweeping, and in its second meaning (Ketubot 7:8): "His field is swept away," and it means "His knights are swept away" (Jeremiah and Keshlo). ÿÿÿÿÿÿÿÿÿ : –Mo:Tu(were washed away

Verse 4

Verse 5

Evil men do not understand judgment. They do not set their hearts on the future events, that they may understand them: and they shall turn from their ways and be saved; and they that seek the Lord shall understand all things. Good and evil. Judgment. Joshua 1:17; Thus does Rabbi Tanhuma interpret Tanhuma, Genesis 37:17, concerning the generation of the wicked.

Verse 6

:Good morning. Even the poor in the Torah
:And he shall walk in his integrity. In good works.

Verse 7

:And he is a shepherd of gluttons. He is a companion of gluttons, and he is a companion of the wicked.

Verse 8

He who is rich in wealth and has given much to the poor. The law of the one who is considered to be a thief is that he tithes without judgment, and he who takes from his wealth, and he who builds bridges with it and builds roads with it, and this is the mercy of the poor. Thus: Rabbi Tanhuma taught (Tanhuma, Mishpatim 5).

Verse 9

Verse 10

:With his corruption. From the tongue of corruption

Verse 11

I am rich and poor. He speaks as a rabbi and a student, a student who studies and at the hand of the rabbi: becomes wise

Verse 12

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He will be searched for in all kinds of plots. : Adam will be freed.

Verse 13

And they left them and returned to them again. And he confesses and departs. He confesses his sins.

Verse 14

:Always afraid. Doeg is punished, and with your tears you distance yourself from transgression.

Verse 15

:A lion growls. He is theirs: And a
bear yearns. A lion growls and a bear yearns, both of them with a loud voice.

Verse 16

Lack of understanding. From among you, because he lacks understanding, he is a man of many troubles, because he does not give heart to his life and is much in trouble; for the mountains of the enemy will lengthen your days. :

Verse 17

His soul is on his hand (there is blood on him) he who sinned against his friend and perished: until the day of : Adam fell in love with the soul.
Jonah's death. Until the day of Jonah's death, Shaytkafer to him
And they shall teach him in hell. They shall trust in him. From heaven to supply in his hand to return, that he may not be in the Garden of Eden: And alas
thus it is required in the tabernacle of the day (Yoma Paz.)

Verse 18

:He will fall in a heap. In a heap of evil, and there will be no place for his destruction.

Verse 19

:Seventh of a feather. Poverty

Verse 20

A man of faith. He who gives his wealth in faith, that there is no witness in the word except the Holy One, blessed be He, sees it: and he who multiplies it is blessed: and
he hastens to multiply. The hour is pressing to multiply in the midst of the poor.

Verse 21

:A man will be saved. The law is a judgment.

Verse 22

:He is afraid of wealth. He hastens to amass wealth and plunders its offerings and tithes (Tanhuma, Behar 1)
:For the loss of his coming. Loss will come to him, who is the light of the light of the work of his hands.

Verse 23

:He who is avenged of Adam and Eve. For the transgressions that are in his hand, and he
who is separated from them after grace. After a time grace will be found in his eyes, he will be left with a smooth tongue. It is stated in the beginning of Rabbah (Bereishit Rabbah 44:5): Every place where it is said, "After me," is nothing but a division, "After me" is a high
place. In Tanhuma (Tanhuma, addition to Parashat Devarim 2) on "These words" (Devarim 1:1): "Adam shall be my successor," this is Moses who shall be my successor, after the Holy One, blessed be He, who was called 'Adam', which is said, "Adam, then" (Ezekiel 34:30), and it is said of him, "Why have you found favor in my eyes" (Exodus 33:17); a flatterer of the tongue. This is Balaam, who says to Israel correct words, "How good are your tents, O Jacob?"

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"Jephthah" (Deuteronomy 11:16), and Balaam warns them (Numbers 24:5). Moses warns: "Beware of the nations, and flatter: Do your desires and they will not obey! "There is no God who will lie" (Numbers 23:19) but he says to you and does not do it (see there). And Solomon cries out to both of them: "Faithful are the wounded "Love: And the kisses of an enemy are sweet" (Proverbs 27:6)

Verse 24

:The young one is his father. Blessed is the Holy One.
And his mother. The assembly of Israel: He who sins against the multitude, who robs the Holy One, blessed be He, separates his children from among them: and robs them of goodness.
: Destroyer. Jeroboam (Sanhedrin 12).

Verse 25

:Broad-minded. To achieve all his desires
:A stimulus from a judge. A stimulus from the court.

Verse 26

Verse 27

:Subject to the head. Charity
The majority does not prevent Torah from coming out of the mouth of the student. :) There is no shortage. To kill is to be righteous (SAA). And so

Chapter 29

Verse 1

: A bowstring. Hearing : A
bowstring will break. A bowstring will break.

Verse 2

Verse 3

–And it is terrible. His companion is prostitutes. And many of them said (Eruvin sd.): The Omer says that this is a harlot and a helper in a place, that there are no “whores” in a place full of prostitutes, but we will not sleep. And this is not sleep, this is wild

Verse 4

: The earth will stand. If the judge is true, the earth will stand.
And a man is proud. A man of pride, who does not feel that he is worthy of a gift in the law. And many of his friends said (Ketubot 2:1):
If the judge is like me, who does not need to buy lovers and take bribes, he will establish a land, but if he is like the priest of Sheol, who is proud of the granaries, he will destroy it.

Verse 5

:Slider. One who speaks of parts

Verse 6

: In a way, I'm fine. Mokesh will come
And righteous. He did not walk in his ways, he was gentle and cheerful.

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Verse 7

: The judgment of the poor. The sufferings of the poor and what they are, and we give them our hearts.

Verse 8

: Yafihu. Lord, the bride of the wind-blown fire

Verse 9

:A wise man is judged. He contends with a fool and
is not defeated. Among those who see him, there is a face of wrath, among those who see him, there is no one who does not despise and does not despise, there is no one who reads the spirit. They are cold in their hearts, because he saw the Holy One, blessed be He, and He gave Edom into His hand, and He returned from the slaughter (2 Chronicles 25:14) and He brought their gods and theirs. He bowed down. He held the holy one, blessed be he, with a gloomy face, and delivered him into the hand of the kings of Aram, (2 Chronicles 28:23) And he sacrificed to the gods of Damascus, because he said, "The gods of Aram help them." :

Verse 10

Soul. To speak of a debt, and it will be seen that he is a stranger, as David said to Eber: "He who seeks his soul seeks your soul" (1 Samuel 22:23) – Who will repay me for my kindness? He will repay you. And there is no soul: the redeemers are grateful to me.

Verse 11

Afterward he will praise him. When the fool has given up all his spirit, the wise will come and humble him with a rebuke to his tongue. And it is similar: "He who praises the glory of days" (Psalms 77:8); "In the midst of his captivity you will praise him" (Psalms 55:10)

Verse 12

Verse 13

And a man of cunning. A man of deceit, against the Torah. And his many (Mutarah 16:4; Leviticus 34:4): Interpretation: A Talmud who said to the Rabbah of my two sons, "Divine one chapter, and teach it."

Verse 14

Verse 15

His father sent him to walk in the ways of his heart, and his end was to the shame of his mother. Ishmael, because he was wicked, caused Sarah to say to Abram, "Cast out the woman and end her life" (Genesis 21:10). And a young man is sent away.

Verse 16

Verse 17

Verse 18

My hands that are full of deceit, without a vision, will be broken with them. When Israel sees that prophecy is being taken away from them, according to the prophets (2 Chronicles 3:16), they will break out in them and be filled with evil.

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Verse 19

For he understandeth, and there is no punishment. As a dove that is satisfied, that is beaten, is silent, and he returneth and spoileth; therefore I will chastise him with stripes and punishment. And he spake not against the servant of the day, but against all the judges, the words of the judges.

Verse 20

:He is hasty in his speech. He is hasty and afraid to sit down.
: Hope to lose from him. Yes, to lose hope is left from him.

Verse 21

:He who pampers his servant from his youth. He will create evil.
Menon. Ruler, and therefore "before the sun his name shall be called" (Psalms 17:17); and therefore all the 'nine' in the place where it is called, :who rose up under his father to rule over his possessions

Verse 22

:Ish af Yager Maddon. As the name suggests. Discuss the religion

Verse 23

:Glory will sustain you. Glory will draw near and you will be constantly surrounded by it.

Verse 24

He will hear. Who is the one who

Verse 25

Another thing: As he heard: The fear of Adam will give a curse. It is a castration: a curse, a transgression, it will give fear to Adam. From among you that Adam has an eye, and fear, if he does a righteous deed, he will be brought to the people; this fear will give him: a curse. And the first is comforting to me

Verse 26

: Before a governor. To speak before him
And by the Lord shall a man be judged, whether he be justified or whether he be condemned. And in Moses the word of the scripture is fulfilled.

Verse 27

Adam, who is upright in his ways :Straight path.

Chapter 30

Verse 1

Agor Ben Yake. The words of Solomon, who gathered wisdom and knowledge, as the wise have interpreted them (Tanhuma, Isaiah 5:1-2).
This prophecy is what Amr said because
–The man spoke to Ithiel. The man said, This is Solomon, this is the one who is on his own, on the road to Ithiel.
Elkanah, who was proud of his wisdom, had many golden vessels, horses, and women, which he had been careful not to have.
And Amr said: Ithiel and Ecal, he will eat women and will not leave them. My heart is a golden chariot, and it is not forbidden, a chariot of horses, and I will not return (17) - the people from
Egypt (Deuteronomy 17:16) To Ithiel and I will eat. In the way that he said: I am God, and I will eat to do, and I will not fail.
To Ithiel, for Israel sons of: –Ithiel, as in “And Pharaoh said to the sons of Israel” (Exodus 14:3)

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Verse 2

For I am a man. Because I have relied on my wisdom in a matter that the Holy One, blessed be He, is concerned about, which will come to me: a transgression.

Verse 3

And I do not know the knowledge of the saints, that I have taken away or added to the words of Moses. :And I have not measured wisdom.

Verse 4

Who ascended into heaven? Like Moses (Exodus 19:3)
:Who gathers the spirit. The breath of the cup (Exodus
9:10) :Who gathers the waters. "The earth froze, they stood as a rod" (Exodus 15:8) At the prayer of Moses, all the pillars of the earth were destroyed. Thus it is required in the Pesikta (Pesikta: Rabbati 1:4) Who built the tabernacle, which was built and what is there
built. If it is said: A grave was its model, it is said: What What is his name? What family? From whom does he come, and What is his name? who is he? How can you know? If you know
who he is, and you are not afraid to pass over his words.

Verse 5

And it will be for me to shine. And do not write anything that is not useful to you, :Every word of God is pure. Refined,

Verse 6

Your hands will be like a thief's, and all: if you are afraid, And you will be deceived. He will be your enemy, because A face that will make you laugh

Verse 7

:I have asked you twice. Now he speaks before the Holy One, blessed be He.

Verse 8

:Head.
Poverty :Make me mad. To the tongue of a man fed, and that "a prey is given to those who fear him" (Psalm 101:5)

Verse 9

And what is the darkness? ?Pen Ishba. From you there is wealth, and my pride in the holy place. Blessed is he who is exceedingly proud.
:And I said, Who is the Lord? As if to say, There is no God:
And I will profane the name of my God. To kill, to be satisfied with, to lie.

Verse 10

Do not slander a servant. Do not impose a law on Adam to shout over him, "Blessed is the Holy One," and "He is wicked," and all the abominations mentioned here are in him. And he saw the word of Hosea ben Beeri, whom his father cursed, and said: The change of the nation was as it was in the Passover in the chapter "Wife" (Pesachim 57.), which was to inform Israel: "Alas!" said the Holy One, blessed be He: "Take for yourself a wife of harlots" (Hosea 1:2)

Verse 11

Verse 12

Verse 13

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:Dor, why did his eyes rise? This is the rudeness of the spirit.

Verse 14

:Dor: His teeth are sharp. His outer teeth
are sharp. His inner teeth are sharp
and devour. Knives

Verse 15

To the leech. Menachem Patar interpreted to the leech as he heard it, to his class that he was an Arab. And the interpreters say that he is daughters – to the tongue of Shaul and Morad. And so in the Midrash of the Talmud, to his class it is as if he interpreted the two of the Garden of Eden: and Gehenna; This one says: Give me the righteous, and this one says: Give me the wicked.
:A quarter is not a fortune. The majority is ours.

Verse 16

:And the womb is closed. Tashmish

Verse 17

To gather a mother. To gather the gathered and to be cleansed before his mother, to speak "to gather the people" (Genesis 40:10). And Judah is a foundation, as "to make a covenant" (Ezekiel 28:7), "and to bring forth grace" (Proverbs – the gathering of my people) :5:19) It
will be called. The language of "the vulture" (Numbers 16:14), "the vulture of the form" (Exodus 32:22), the translation of Balaam. The raven that is cruel to its children will come and will call it, and will not eat it or enjoy it, and the eagle that is merciful to its children will come and eat it and enjoy it. The raven is cruel, As it is said, "The sons of the raven shall call" (Psalm 156:9), and the eagle is merciful, as it is said, "He will carry it upon his wing" (Deuteronomy 33:11; see Tanhuma Ekeb 2).

Verse 18

They have fled from me. They have fled from my sight, and I know not where they are going, who hasten to hide themselves from the eye.

Verse 19

Verse 20

"And he turned it upside down" (2 Kings 21:13) And she wiped it. She bent her mouth to the ground, as it is written, "When the success of the world wipes out
:Eat. A clean tongue is the written word (Yuma Ah.)

Verse 21

Verse 22

Verse 23

Verse 24

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Verse 25

Verse 26

Verse 27

Verse 28

:Desert. Arinia Balazs
:With her hands she grasps. With her hand she grasps and clings to the plants (Genesis 60:7)

Verse 29

: Those who are good in marching. Those who lead and prosper in their valor.

Verse 30

Verse 31

:A swiftlet from the two worlds or a hawk. I do not know what it is, but to me the one who hears is a living being who lives from
the two worlds and is the king of the gods. I do not know what its meaning is to me. And the Midrash of the Haggadah of Putharin, five
Of four words against four kingdoms, according to which their government was imposed upon Israel for the sin they committed.
horsemen, to him: five arms of the Torah, they mentioned five times
(16) the Shaul and the Ozer Raham. The Shaul of the Babylonian kings, of whom Nebuchadnezzar said, "expanded like the Shaul of his
soul" (Habakkuk 2:5). And this Ozer Raham is the one who in their days restrained Pity Israel, whom it was said to "destroy, kill, and annihilate"
(Esther 3:13)
:A land that is not satisfied with water. This is Greece, which is not satisfied with cutting off pastures for Israel.
And no man said, "O Lord." Against Esau, who in his anger had made a burning in Israel, that they should destroy both man and woman in
one day (Esther 3:13). And so it was.
(19) The way of the eagle. This is Babylon, "the great eagle... the length of the limb" (Ezekiel 17:3)
:We guess. This is very (Daniel 8:20)
:The path of a ship in the heart of the sea. This is Greece, which is light in its channels (Proverbs 30:19)
:The way of a man in the world. This is the proverb that says: "For ever shall there be a woman" (Isaiah 43:7) Israel,
who has committed adultery by worshiping idols, (20) is like the way of an adulteress. This is the evil that caused them to gather: and thus
the troubles that come upon her
And she said, "I have not done this." As it is said, "Behold, I will judge you, for I have not sinned" (Jeremiah 2:33). [So far, the language of
Rashi in the Mk. 33]
(22) The land was enraged. The land of Israel
(22) was a slave. This is Nebuchadnezzar, who was a slave to Merodach in Laadan and wrote his letters, as the Digarsinan: in Chulin
(Sanhedrin decree.)
And Nabal, that he might be satisfied with bread. This is the account of Ahasuerus, who made a hundred and eighty-two a day (Esther 1:4)
(23) It is hated because it is Baal. As against Yovan,
this is what he did, which was to serve Jacob and to swallow up the words :And she will be blessed so that her wife will inherit.
(like this) that the people did not dare. This is Babylon, of which it was said: "There is the land of the Chaldeans, this is the people that was
not" (Isaiah 23:13)
Nebuchadnezzar made a great deal of honor to the holy one, Baruch, in the days of Merodach Baladan, And they prepared it in the
and wrote there: Peace to King Hezekiah, peace to Karta, peace to Sifar, peace to Sifar, what they summer for their heat. Which sent letters
did, he to strengthen him to God Rabbah. And Nebuchadnezzar was the scribe of his letters, and his seal was not there that day; and when he returned
said to them: God has made his writing to be written in the book of the book, and his writing to be written in the book of Land after the Messenger

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Let him walk in the way of the ant, and he shall return. In his path he shall run and be satisfied, and shall be worthy of kingdoms; and he shall be blessed, and shall be blessed in the morning.
(Sanhedrin order.)

And he :)(Shpanim is not a strong people. This is very
spread it out: And they set it in the rock of their house: which the hands of
Esau built the house of the sanctuary" (Genesis 27:22) (28) Desolation will be destroyed by the hands of the wicked. This is what was said: "And the hands of the wicked:
in the temple of the king. Who gathered together against the temple of the king and destroyed it
(L) To a man mighty in his beast. This is Nebuchadnezzar, of whom it was said (Jeremiah 4:7) "A lion has come up from his den," and the
kings of Babylon took Belshazzar the son of Zerah from among them. This is Media and Persia, who rushed from among them and killed
him (Daniel 5:3) or
Tish. This is Yovan who was called Tish, It is said: "And the horn of the city shall blow" is "the king of Greece" (Daniel 8:21) and the king
of Elam
with him. This is the nation of Aram, of which He said, "I am and I will not be shaken" (Isaiah 44:8), no one can stand or withstand him.
: –For him, Alkom

Verse 32

The hands of your friend who has disgraced you if you have been betrayed by being betrayed. If you have been betrayed by the hands of your friend who has disgraced you (SA:
Upon your own self, you will cease to be betrayed in speech. :And you
slandered (:And if it is time for you to slander. In your heart, put your hand over your mouth and be silent.

Verse 33

The hands of the juice of the seal remain, and blood on the hands of the juice of milk, as milk juice. As when the flour comes out on the
hands of the juice of the cup of wrath. The juice squeezed by the Primadora in the wilderness, as if from my hand, will come forth a quarrel
"and it will be a great and terrible thing" (Judges 6:3). And his rabbis interpreted (Berachot 3:1): If you have become arrogant in the words of the
Torah, in demanding and asking your rabbi for your doubts, and even if you appear to him as a fool without a heart, you will end up This is the
end of you, if you put your mouth on the floor and block it and it doesn't work. time And the plague - that a man should drink;
when he asks you a matter of his journey, you put your hand to his mouth and become silent, that you may not know how to answer him in a dream. As the juice
of milk - that which is sour comes out, so also the juice of the apple. Your anger is against you, because you did not understand quickly, and you have brought
it up from the depths of the earth: after a while many and terrible things will come out of your mouth.

Chapter 31

Verse 1

The words of King Lemuel. The words of King Solomon, which he said to him, Blessed be the Holy One, as he said: In the path that is
crooked, as against the Holy One, Blessed be he. To God, as he said, "My mouth is opened" (Job 40:4). Words to His Name: Blessed be the Holy
One, as the king said
for A matter that his mother would have told him. When he married Pharaoh's daughter on the day of the dedication of the Temple, and she prepared
it as much as she could for the next four hours; He saw a phoenix and a phoenix among the night watchmen, and the whole night was dark,
(Leviticus 12:5), and the door of the sanctuary was the place where his feet were. And the hour was different (Ediyot 6:1): At the time of the feast,
which was about four hours, and his mother was gathered and his wife was brought to him. This act: A matter that his mother taught him.
A matter of a
parable that his mother taught him (Sanhedrin A:)

Verse 2

And not your father's son? Everyone knows that your father was What is this, my child? What hast thou done, that thou shouldest say that thou art my son?
righteous: he was perfect, and if he were wicked, they would say: "He caused it and
I was cursed: Son of my womb. All your father's wives are like wandering doves that never return to spawn; and I have pressed them.
so that I might have a son, handsome and quick-witted, who would be beautiful every six months."
vowed: And he is my son, my vow. All the wives of your father were virgins, that they should have a son worthy of the kingdom, and I have
that I should have a son learned in the Torah.

Verse 3

:Do not give. Do not give up: Your
strength is for men. Your strength

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Verse 4

Woe to kings who drink wine. There is no such thing as a decent thing for kings, who belong to the Holy One, blessed be He. Woe to God, as it is said: "Let his mouth be filled with wine"
(Job 40:4): Woe to kings who drink wine. There is no way for them to get drunk
:No salary. As in, there is no salary.

Verse 5

:Lawful. The writing in the Torah, and all that is in it is in the version

Verse 6

:To be lost. To those who end up lost, to the wicked (Eruvin, cf.)
:For the rebels of the soul. The one who complains about their enemies and their enemies (Deuteronomy 10:4)

Verse 7

Verse 8

her :All the children of Haluf. These are the orphans, whose help has departed and gone.

Verse 9

Verse 10

Verse 11

:And the spoil shall not be lacking. As the saying goes: Good shall not be lacking.

Verse 12

Verse 13

Verse 14

Verse 15

:Prey. Feeder:
And law. He is the ration feeder for them.

Verse 16

Verse 17

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Verse 18

Verse 19

:Bachishor. Shekorin and Virtuil Balaz, the master of the field to be woven. Field Pushil Balaz

Verse 20

Verse 21

:You shall not fear her house. For the builders of her
house: From frost. From cold.
:To wear for years. In colorful clothes

Verse 22

:Matches. Nice mats for a bed, as in "mats are my bed" (Proverbs 7:16)

Verse 23

He stood out among his friends because of his clothes, which were ugly. :Known for hair in the highlands.

Verse 24

:I hate you. Taghar

Verse 25

:For the last day. On the day of death you will be dismissed with a good name.
:And he shall be played. All his days until the day of his death, he shall be honored with a good name.

Verse 26

Verse 27

:Zophia. She is the one who in her house gives her heart to the needs of her household, that they may be led in truth and righteousness.

Verse 28

Verse 29

ÿÿÿÿÿÿÿÿÿÿ :Many daughters. Thus do you approve of her in the high place.

Verse 30

And a liar; but a woman fears the Lord: she alone shall glory.

The woman is beautiful and graceful, no one praises her, but all is vanity.

Verse 31

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Ma'ashiya. As the glory of Ma'ashiya from the feast of Aliyah, to her praise at the city gate all go out and come in. This is the message: that I have interpreted.
But according to me the parable is according to the Torah and the teaching of the parable is explained from the beginning.
:)J(A soldier's wife. This is the Torah: Who will
find it? Blessed is the one who finds it.
:Penins. Margalios
(11) And the spoil shall not be lacking. And the fruits shall be eaten in this world and in the world to come.
(13) She taught the tzemer and the pishits. According to what she taught to her wife, the word of the queen according to the needs of the kingdom of women, and the teaching is thus: The Torah requires reading, Mishnah, teaching, and repeating. The latter, who are the disciples:

:)14) It was like a merchant ship. He brought blessings and food to the people :)15) and he got up before nightfall. The dawns were in Ashmoret (Tractate Berakhot 3:)
:And give prey to her house. The disciples often differed from the law of the quota for them: :) She made a plan for a field. She made a plan in their time and in the reins of "they made a man for a field" (Genesis 25:27): And she took him. From the world, to destroy him
A vineyard was planted. Israel, for their resurrection, for the life of the world to come. :fruit of my labor
:)(Taste. Deborah)
A fire will not be extinguished at night. In the night, it is written, the Lord is absent: In the night, when the Egyptians were scattered (Exodus 12:24), she shone for Israel and defended them against them (19:19). In the
strength of her works, she supported the people. "She
is a support and a helper" (Isaiah 3:1), as "she strengthens the people" (2 Samuel 3:29). She is like me, in her she establishes (Avot 6:4):20. When it is broken. For the days of the seven days, its house will not fear the hail. The wicked are judged by it from fire to hail (Gehenna) to wear for two years. The blood covenant is fulfilled. Another thing: those clothed with the double meaning of "give and
give" (Deuteronomy 15:10), "open and open" (Deuteronomy 15:8), "give and give" (Deuteronomy 15:14). All of this is Save them from the pit: Gehenna. Thus it is required in Tanakhuma (Proverbs 1:11).

(24) A sheet of cloth. A garment of fine linen, given to the wise.
) SA: ( ) (For me) by my word that is a belt in its blackness, a region is given to them: for their souls And a belt was given to me to wear.
the days of their
lives they will play (This is) for the Last Day. They should not be saddened by the measure of judgment, so that they may be saved from it, and all on the day of judgment. Who is not necessary to worry about falling into a word with a laughing tongue, as it is "and he will play with a spear" (Job 41:21) :)27) The watchmen walk in their
house. The Torah teaches them The best way is to leave a transgression.
(28) Rise up, O disciples.
: In the high place. The Holy One, blessed be He.
(To) The falsehood of grace. Return to all the makers of idols.
and beauty :And Hebel. Their greatness
:Give it to him. To come to him: From
the fruit of his hands. Greatness and greatness, strength, power and dominion.